

of Triumphs

Containing

The order, solempnitie and

pompe of the Feastes, Sacrifices, Vowes, Games,
and Triumphes: vied vpon the Natiuities of Em-
perours, kinges, Princes, Dukes, Popes, and Con-
suls, with the custome, order and manners of their
Inaugurations, Coronations and annointing.

Wherein is also mentioned, the three

most happy, ioyfull and triumphant daies,

in September, November and

January, by the name of,

Triplicia Festa.

With a briefe rehearsal of the funerals

*solempnitie at some Emperors, Kings,
and Princes burials.*

By Lodowike LLOYD

Chapler, one of her Majesties Seruants at Court.

*Printed by Richard Knappe, for the
Assignes of the late Thomas
Wentworth, at the Signe of the
Three Kings in the Strand.*

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Locomotive Lloyd, Esq., was a person eminent in the Court
of Queen Elizabeth, and Serjeant at Arms to that Queen.
See a List of his works in the Preface to "the Paradise of
Daintie Devices", p. xix
See also The British Bibliographer 1, 333.

The Triplicitie of Triumphes.

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Esquier, one of her Majesties Sergeantes at Law



Imprinted at London, by Richard Ihones, at the Rose
and Crowne, neere Wolborne Bridge.

January. 1591.

Liber minimus, labor maximus.

The Theatrical

The order of the day

and the order of the day

the order of the day

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the order of the day

To the most high & mighty

Prince, Elizabeth, by the grace of God, Queen of
England, France and Ireland, &c.

Alexander the great (most noble and
vertuous Queene) rebuked Aristotle
the Philosopher, for that he read in A-
thens comonto his Peripatetians, which
was peculiar to Princes: such is the state
and dignity of a king, that the same Alex. commanded,
that none should set him in collours but Apelles, nor in
metals but Lysippus.

I had not attempted (most soueraigne Lady) to intreat
of sacred Princes, to write of their natiuities, inaugura-
tions, coronations and annointings: of their feasts, tri-
umphes, vowes, sacrifices, with other pompe & solemp-
nitie therunto belonging, thinges far beyond my reach,
had not 3. seuerall most iust causes moued me therunto.

The first, the day of your Maiest. birth. The 2. the day
of your Highnesse coming to the kingdom, And the 3.
the day that your Highnes was crowned Queene of
England, three most happy, ioyful & triumphant daies
to England: through the which, we triumphed 20299.
daies with triumphs of Ouation: the ioies whereof for-
ced me most humbly to present this to your Maiestie, trus-
ting that your Highnesse wil so accept of a Britane for
Brutus sake, as Artaxerxes the great, accepted of the
poore Perlean Sinetes, a glasse of water of the river
Cyrus, for Cyrus sake. *In maximis enim voluisse sat est.*

Your Maiesties most humble and obedient seruant

Lod. LLoyd.



To the Reader.

IF the Greekes laboured so much, that they brought fiftie of the most beautiful Virgins in al Greece before Apelles, to draw the picture of Venus thereby, and to be put vp in Ceramicus. If the Romans traueiled as much, to bring fiftie of the fairest Ladies of old Italie, to set Iuno in collours, to stand in the Capitol, what may we in England say of such a sacred Prince, whose vertues, were they painted (which Plato saith cannot be) should far excel fifty Venus, or fifty Iunos, were all their prophane worthines in one picture painted: But all kind of tymbers serue not to frame Mercurius image, and euery collour serueth not to paint Phœbus: How be it, I wil imitate poore Tymantes, who when he coulde not liuely expresse in collors the maiesty of Agamēnons countenance, he threw a vaile ouer his picture, to shadow his faultes to escape thereprehension of the lookers on.

I leaue Athens to honour their Minerua in the feast of Panathenæa, with the triumph of Peplon: Rome to worship Iuno in her feast Quinquatria, with the triumphs of Epinicion: the Iewes to solemnize their feast Neomenia, & the Persians to magnifie their Kinges with sacrifices and songes of Theogonia: we wil Cantare Domino, and solempnize Triplicia Festa for the seuenth of September, the 17. of Nouember, and the 15 of Ianuary, which God graunt vs long to enioy for Christ his sake our sauiour.

The Triplicitie of Triumphes.

Of the pompe and solemp-
nitie of Triumphes, games, and plaies in Natalitia,
vpon the natiuities of Emperors, kings and
princes throughout the whole
worlde.



The natiuity of Emperours and Kinges in
olde time were had in such honour and reue-
rence, as all Kingdomes and countreies of
the worlde, deuised by all meanes possible
to obserue those great and victorious daies
by feastes, triumphes, bowes, sacrifices,

games and plaies to celebrate the memorie of a good Prince
borne, and to make mention of victories, peace, quietnesse, in-
dige, and other infinite good thinges and great felicity which
is held by the birth of a vertuous prince: and therefore the
Romanes vowed in this feast Natalitia, to build temples,
and to erect by Altars, to solemnize games, to set by Images
and statues in the Capitoll, in the market place, and in the
Orators court: as in Athens they were wont to magnifie
and set forth the dignity of kings and princes natiuities, with
the triumphant Arches and Pillers in Ceramicus, in the
Temple of the Muses, and in the Castle of Minerva: for the
birth of a good Prince is as the natiuity of a kingdome, and
the second birth of euery good particular subiect within the
kingdome: and therefore it was not lawfull in these ioyfull
feastes Natalitia, by Lycurgus law in Greece, and by Numa
Pomp.

The Triplicitie

Pomp, late in Rome, to offer any sacrifice of blood vnto the
Goddess, but with coyne, honey, milke, cakes, with all flowers
and fruites of the earth, frankensence and Myrthe and other
sweete odours: so Pythagoras saith, Nihil animatum Diis
censuit immolandum in Natalitiis. So it was in the feast of
Palilia decreed that no beast should be slaine vpon that day,
for it was the birth-day of Romulus, the first founder and
king of Rome, which the olde Romanes with all feastes and
myrth obserued, for that was the day of Romulus birth, who
after was cannonized a God, and named Quirinus: vpon
the which day the Romanes vsed three solenine feastes, games
and plaies. The one, a natiuall feast in memorie of kyngs and
princes birth. The second, a triumphant feast in remembrance
of victories and triumphes. The third, the great bowled feast
which was the most magnificent, and the most regal feast of all
celebrated in Circo Max. instituted by Tarquinius the
proud, the seuenth and last king of Rome, continued by the
Consuls and Dictators: but fully enlarged and set forth with
greater glory by Augustus Caesar. Vota pro salute prin-
cipum. So that all countries held the natiuities of their
kinges and princes, as the sound Anchor and sure stay of their
states. For it was lawfull as well to the vestals Virgins to
be present at the feast Natalitia among the Romanes, as it
was for the Nunnes of Ceres to come to the games of O-
lympia among the Grecians, for it was a free and a ioyfull
feast. And therefore, we sing and say in honor of September.

Sing we I O P A E A N glad, and say,
our triumph now is such,
That Perseus yeeld, and Greekes giue place,
and Romans triumphes couch.

Of

of Triumphes.

Of the Vowes vvhich the

Romans vsed to make for the health and good
estate of their kinges, Dictators, Consuls
and Emperours.

It was a custome among the Romanes vpon the third of The Romans
January to make Vowes, and to sacrifice for the preserua- Vowes.
tion and health of their Kinges, Dictators or Emperors:
vpon the which day they erected an hundred Altars, wheron
the priests called Flamines sacrificed an hundred oxen, an hundred
sheep & an hundred Swine, with supplication to the Gods for
their Prince, their countrie, and their children. This sacri-
fice was among the Grecians in olde time, called Hecatombæa, and vsed after of the Romanes in the feast Natalitia.

Of the vowes of the Greci-

ans for their Princes, Gouvernours, and
Magistrates.

The Grecians vowed for their Gouvernours and Prin- The Grecians
ces health and long life, to dedicate Statues and I- Vowes.
mages of Marble, Copper, Iuorie, Siluer and Golde,
to stand in Ceramicus, in their Castle of Minerva, & in
their Temples, and to represent the maiestie of their Goddess
with chains, iewels, crownes, garlands, with all solempne sa-
crifice, singing Pœana: to Iupiter the Sauioz, and to Iuno
the Song Herea, for the Princes of Greece, all the Priests
and sacrificers being crowned with Garlands of Olive leaues.

The Triplictie

A vow yeaerlie made of the Aegyptians for the prosperous state of the Kinges of A Egypt.

The Aegyptians Vowes.

Among the Egyptians a straight law was made by the Priestes of Memphis, that they should assemble into one place once a yeere, and shawe their heades and their beards, and to dedicate the haire therof with solempne vowes to their God Serapis at Memphis, to defende their Kinges from all harmes, daungers and death.

The manner and order of the Persians in making their Vowes for their kings.

The Persians Vowes.

The ancient Persians had their Kinges in such reuerence and honour, that the Wise-men, called Magi, for that they had neither Temples nor Images, would cline vp to an high hill, and there make a pile of wood, and vpon the wood they poured wine, milke, and honney and after sprinkled all kinde of sweete flowers, as pawnes and pledges of their vowes, which they made for their kings with supplication and sacrifice to the Sun, whose temple (said they) was the whole world, then to the Moone, the starres, and the Wind, for the health and safeguard of their Kinges, all crowned with garlandes of greene boughes: and so other Kingdomes and countries, they bowed sacrifices, seruing their Goddes for their kinges and Gouvernours. Then England, Quid nisi vota supersunt,

For her that suckt Melissas milke, and sat on Pallas lap,
Who can with sacred Sibils sleight Calypsos wiles entrap.

Of

of Triumphes. Of the Natiuity of King

Cyrus and of the Persean feastes or
ioy thereof,

The great king Cyrus (for so the Perseans named their
Kinges after Cyrus time) vpon the very day that hee
was bozne, had victorie ouer the Scythians and Sace-
ans, he so honoured and magnified that day, that Cy-
rus commanded that they should bee called the great Kinges
and appointed that it should be so solemnized yearely with a
regall noble feast, called Sacra, after the name of that nation
conquered: in the which feast was celebrated diuers straunge
kindes of ceremonies: as, the maisters to attend vpon the ser-
uantes, the mistresses vpon their maides, imitating the or-
ders and maners in the feast Saturnalia, wherein also were
Bachanalia vsed, in the which feast were men, women, and
childezen, which disguised themselves like Faunes, with Iau-
lings wreathed about with Iuie in their handes, and with I-
uie crownes on their heades, dancing and skipping after Psal-
ters and Howboies, singing sacred songs vnto Bacchus, called
Orgya and Dithyrambos: this feast Cyrus commanded to
be yearely solemnized in Babylon vpon the sixteenth day of the
Moneth Loys, on the which day Cyrus (as some suppose) was
bozne: which day among the olde Perseans was highly ho-
noured, for of all the feastes and sacrifices of all solenne great
daies, the daies of their Kinges natiuities were most in ho-
nour esteemed. This was the onely and greatest feast of the
Perseans, for the rich men would celebrate the feast of their
Kinges byzth with sacrificing of whole Camels, horses, Oxen,
and Ases, sparing no cost in this feast: the poorer sort strained
themselves with all charges to set forth the feast of their
Kinges natiuities: at what time the Magistrates vsed to sing
the song Magophonia at their feast, and the song Theogonia
at their sacrifice. For this feast Sacra was called among
the Thessalians Peloria, in Creete called Hermica, in some

The Persean
feasts vpon
Cyrus natiui-
tie.

The great
kings of Per-
sia.

Herodot and
Ctelias.

theogonia.

Hermica.

place

The Triplicitie

place called Penagria. In another place called Saturnalia, but in all places vled and celebrated with great solemnities at the natiuities of Kinges and princes, and here in England for September and Nouember, Nil nisi dicimus Io,

Your Dythirambion sponges and Orgyes trickes,
your Bacchus daunce is done,
Your Iuic crownes and crowned Nymphes,
Your sacred Thyrsus's wonne.

Of the byrth of Alexander and of the Macedonian feastes.

THe Macedonians likewise vpon the byrthday of the great Alexander by the decree and commaundement, first of Philip, Alexanders father, who during his life kept solemnly a most royall feast for thre seuerall daies. The first and the greatest feast was for his son Alexanders birth: The second cause was, for that his Lieutenant generall Parmenio had gotten a noble triumphant victorie ouer the Acaians. The third cause was, for that his hoxles & chariots wan the garlands at the games of Olympia: This happened all in one day, on which day Alexander the great was bozne. The same very day the monstrous great Temple of Diana was burnt by Herostratus to become thereby famous, at what time the Priestesses of Diana cried out, Magnum Afra malum nasci. This feast Triplicia was long time after Alexander obserued by the Macedonians, and yearely solemnized in memorie of Alexanders natiuity, with great triumph & pompe, vpon the day of his byrth, called Læta & fortunata Macedonum dies: on which day the Macedonians vled to weare the picture of Alexander about their neckes in iewels, and on theis fingers in ringes.

This day they vled sacrifice, and celebrated plates & diuers kindes of games. Argiraspides, Alexanders chiefe souldiers celebrated the feaste of Alexanders natiuitie as long as they liued,

of Triumphes.

liued, and disdained to serue vnder King Antigonus, or any other King after Alexander died: Euen so, Homocimi chiefe souldiers vnder Cyrus, refused to serue vnder Cambises: and so of Achilles Myrmidones: and of Pyrrhus Dolopes. I may speake of others who refused (after renowned and valiant kings) to serue wicked princes & cruell Tyrants.

If the Macedonians solemnized so great a feast, in memorie of Alexander, vpon the eight of February, who liued but 12. yeares King, and that with such blood, that he left scant a King vpon the earth to succeed him, what may be said for September, and that for 32. Septembers past which we, since cæde & sanguine haue enioyed, *Dux foemina factum*: This we may well say and sing.

Your stately daunce Enoplia call'd,
your pompe of Peplon fell:
To your solempne Epenician songe,
you Greekes, must say, farewell.

The manner and order of the Indians in celebrating the natiuitie of their kinges.

The Indians so honoured the birth-day of their King, at what time the daies began to lengthen, that the king with all his Nobles went to the riuer Ganges to wash & bathe themselves, where they offered in sacrifice to the Sun a number of blacke bulles, for that colour among the Indians, is most esteemed.

After sacrifice done to the Sun, the King held a feast, which the Romans called *Hylaria*, which was wont to be celebrated vpon the eight Calend of Aprill, at what time the Romain Matrones, and the young women of Rome crowned with Myrtle, bathed themselves befoze they sacrificed vnto Venus.

This very time, the young men of Athens kept festiual

The Triplicitie

Hylaria.

daies with myzth and pastime, to honour the Moone for the like cause as the Indians had for the Sunne. This feast Hylaria had all publike and solempne plaies, with all kinde of triumphes, for ioy that the Sun began to turne his face, and to lengthen their daies, tanquam patriæ solatium & initium lætitiæ: But what may we in England, de Sole & solatio nostro, for this 33. yeare Nonne canemus lo?

Hypingos.

Ivls.

To sacred CYNTHIA sing we loud,
aloud HYPINGOS sing:
And sound IULOS CERES song,
ELIZAS byrth to ring.

Of the byrth of Xerxes and of the solempne feast thereof.

Xerxes first
day to his
kingdome,
called Titan.

Timolions
byrth.

The great Xerxes king of Persia vpon the very day that he succeeded his father Darius Hystaspis as king, hee yearely most solempnly vbled to celebrate such a princelie noble feast in memorie of that day, which the Persians so honoured, tanquam imperii natalem, as he would command all the Nobles of Persia to come in the greatest pompe they could, and he himselfe in his most sumptuous Persian robes with his Diadem vpon his head, solempnized the feast with al pompe and glorie. Vpon the which day Xerxes was called of all the Peeres, Nobles, and all his people Titan. This day was so celebrated among the Persians in remembrance of Xerxes first day to his kingdome, so the Siracussians honoured Timolion for his great victories, in memorie whereof they yeerely vpon the day of his byrth decreed, that plaies and games of musicke, with running, wassling, throwing of darts swimming, running of horses, with other exercises of the body should be celebrated.

In like sort, the Parthians obserued that day, that Arsaces their King had subdued Seleucus with all kinde of ioies,
myzth

of Triumphes.

myrrh and triumphes that the Parthians could inuent: they magnified that day with all games and plaies, & kept a great solempne feast in remembrance of their libertie and deliuerance from their bondage and thraldome vnder Seleucus by Arsaces. If therefore they honoured that day, Tanquam initium libertatis with songes Theogonia, shall we not Canere Pæan, that haue long inioied peace and quietnes of libertie by the natiuitie of Eliza.

Let Magi for their Persean states,
found their Theogonian song:
Let Egypt of their Isis brag,
wearing ELIZA, long,

Theogonia

Of the solempnitie on the byrth-day of prince Aratus by the Achaïans, with feastes and sacrifice.

In like manner the Achaïans solempnized the natiuitie of Aratus with a royall feast and sacrifice, yearly vpon the graue of Aratus, which was called Aratium: The priestes were gyrded about with a purple cloath, the Senate in white robes with garlands of flowers on their heads, the Magistrates and chiefe Officers of all Achaia with great pompe crowned with Laurell and Myrtle, with hymnes and songes made a solempne procession round about Aratium vpon the byrth-day of Aratus: such was his loue among the Grecians, that he was chosen seuentene times Generall of the Achaïans: and therefore such was the memorie of his natiuitie.

The Trophees and triumphes that were inuented to honour the natiuities of Kings and princes were such, that some builded Cities, as Alexandria, to honor Alexanders name: Cesarea to honour Cesar, and Antigochia to magnifie the name of Antiochus the great. Yea, such were the dignities and honors of princes, that the Senators and Patricians of

Cities build
ded to honor
kings.

C

Rome

The Triplicitie

Quintilis cha
ged to Iuly &
Sextilis into
August.
Rome, by common consent of all the Magistrates, chaunged the name of the moneth Quintilis to be called the moneth of Iuly, to honoꝝ the name of Iulius Cæsar, and the moneth Sextilis to be called August, in memorie of Augustus byꝛth, which to this day stands.

Yet Domitianus the Emperour, though he had commanded by a decree, that the moneth October shoulde bee called Domitianus after his owne name, in remembrance of his natiuitie: and Germanicus, father to Caligula, commanded the moneth September to bee called Germanicus, to holde his birth-day, yet tooke no effect: such is the continuance and long memory of a good Prince, and such is the decay and short remembrance of a wicked prince.

Of the feasts and triumphs in Iulius Cæsars natiuitie.

In. Cæsars
natiuitie.
The natiuitie of Iulius Cæsar vpon the Ide of Iuly, was by himselſe so obserued, that among all imperiall and triumphant feastes, he only celebrated games & plaies, feastes and sacrifices vpon that day, that far exceeded al other feastes and games: and after Cæsars death, his Nephew Augustus obserued the like course in remembrance of his Uncle, for he within his owne Pallace in Rotundo Templo kept yearely a solempne feast with all pompe and myꝛth, to set foꝛth the remembrance of Cæsars natiuitie: which feast continued foꝛ sixe daies, during which time, the plaies called Ludi palatini were celebrated with Epinician songes of Greece.

Thus, if the Persians in remembrance of Cyrus byꝛth, the Macedonians in remembrance of Alexanders byꝛth, the Siracusians of Tymoleon, the Parthians of Arsaces, the Achaians of Aratus, and the Romans in remembrance of Romulus natiuitie celebrated feastes, games and plaies, with all
solempne

of Triumphes.

Solempne pompe, myrth, ioy and all kinde of triumphes, singing out loud with songes of ioy, called Talasius: Then, O quam te memoremus Eliza,

Let Romanes sing Mamurius song,
And sound Talasius fame:
We laugh aloud, and clap our hands,
And sound Elizas name.

VPon the twentieth day of the moneth Munichion, the young knightes and lusty Gallants of Athens in moste solempne order with the pompe of Peplon, went in procession-wise, crowned with Laurell, from the Castle of Minerua to the wood Aricinum to doo sacrifice vnto Diana, with torches, Lampes, and sundry kinde of lightes in the night time to honour the natiuitie of Diana, which is set forth in the feast Elaphoboelea in Febtuarie, with musick, myrth and the song Hypingos.

Elaphoboelea

The natiuitie of Iuno.

The natiuity of Iuno is set forth in Liuii to the full in this sort. Two white Oren were led from the Temple of Apollo through the gate Carmentalis vnto the City, after were caried two Images of Iuno crowned with garlandes made of Cypresse, after that went 27. young delicate Virgins apparelled all in white long Garments, plaieng on instruments, and singing sacred himnes in verses in the praise of Iuno vpon the day of her byrth: after these Virgins followed ten men crowned with Laurell, marching forward in procession-wise with great solempnity, vntill they came to the market place, where the Virgins vled some kinde of stately dauncing: after dauncing, they went to the Temple of Iuno to sacrifice, and after sacrifice, solemnized a great feast in memory of Iunos byrth.

Iuno.

Apuleus de
aurco asino.

The Triplicitie

The byrth of Minerua.

Quinquatria,

In like maner, vpon the Calendes of March, the feast of Minerua was celebrated in Mount Celio at Rome, wher the plaies called Quinquatria were sumptuously solemnized, continuing five daies: at what time they presented Minerua with presents and rewardes: On the which day, the young knightes and lusty youtnes of Rome, entred in armes on horse backe and on foote into Martius field, to honour Minervas natiuitie with feasts of Armes.

This feast was in Athens solemnized by the name of Panathenæa, their Poets, Orators & Musicians contended for victories on the day of Pallas byrth, as they did in the games called Scornici: The prize and reward of the Victor, was to weare a long precious garment called Palladium, wrought ouer with golde, and to weare a crowne of Laurell, and to sit in the chaire of Pallas.

Of the birth of Ceres.

Iulos.

The byrth of Ceres is solemnely celebrated with a royall feast called Cerealia, with all games thereunto belonging with hymnes and songes named Iulos.

Of the birth of Venus.

The feast Adonia.

The natiuitie of Venus is kept in memorie among the Grecians and the Romanes, that yearly vpon the very day of Venus byrth, the feast Adonia is celebrated, & the songes Eroticos, with musike and myrth sound about her

Altar

of Triumphes.

Altar in procession-wise, al crowned with Myrtle, dauncing,
feasting, and sacrificing to honoꝝ Venus: may we not then say,
O Dea certa nostra, and after sing of Eliza.

Howe pale in Ida Pallas plead, how fond crau'd Iuno doome,
how vaine had Venus Paris prest, had then E L I Z A come,
Discend Calysto should from Skie, flie skies should Hebe fro,
Vrania should from skies depart, there should E L I Z A goe.

Homers Birth,

SO Homers day was obserued, that vpon the day of his
byrth they copned money in Chios with Homers image
and his name written about the image, so that when he
died, seauen cities of Asia contended for his funerall.

Smyrna, Athens, Rhodes, &c,

Epicurus birth,

EPicurus Schollers on the twentieth day of euery mo-
neth celebrated a great feast, called Ichada, in remem-
brance of their maisters byrth: for vppon that day they Ichada,
carie their Maisters Image to this feast, and lay it
in a chaire, crowned with Laurell and trimmed with chames
and Jewels, with great Solempnitie, and with sacrifice to the
Goddess for Epicurus byrth.

BEfore Rome had growen to any greatnesse, the firste
Kinges triumphed on foote into the citie, as Romulus,
who, though he triumphed ouer king Acron, whome he Acron,
slew in a combat chalenged, yet he caried vpon his shoul-
ders the rich Spoiles of the same King, being set in order vpon
a young greene Oke, as Trophees of Triumphes. So did
Cor. Collus, who slew fighting in field hand to hand) To-
lumnus, Generall of the Tuscans: and so did Marcellus, who
like

The Triplicite

Britomarus.

The strange
triumphes of
the Romans.

likewise flew with his owne hand Britomarus, King of the olde Gaules, before they were called Frenchmen: This honor hapned to none of the Romans beside, for Rome yet was scant heard of: but in continuance of time their triumphes grew vn to such a pompe, that some were caried in triumphant chariots drawen with huge Elephants, as Pompey the great in his triumphes ouer Affrica: Iulius Caesar in his triumphes ouer the Frenchmen. Some were caried with their triumphant Chariots, drawen with tamed Lions: others drawne with strong tamed Horses, as Aurelianus: others drawen with great Tygers, as Heliogabalus: others drawen with monstrous Hares, Hermaphrodites, and others drawen with huge large dogges: so that the Romans far excelled all Kingdoms in their triumphes, especially in the time of their last Dictators and Consuls before their Emperours time: for Pompey the great in his three triumphes ouer Affrica, Asia and Europe, caried captiues 339. Kinges children, princes, peeres & noble men as prisoners, to stand pledges in Rome: among this number, he brought Aristobulus, king of Iudea, and Tigranes, King of Armenia, five sonnes and two daughters of King Mythridates.

Others brought in their triumphs the Images and Statues of the kinges which were slaine, or otherwise died before they could be taken Captiues, as Lucullus brought the Statue or picture of Mithridates, set out and painted very lively in Ensignes.

Scipio caried in his triumph at Carthage, the image of Asdrubal, Hanibals brother.

So Augustus brought the image of Cleopatra to Rome in his triumph, after she slewe her selfe to beare compaunie with her friend Marcus Antonius.

Others brought in their triumphes Kinges alive, as Iulius Caesar brought King Iuba and his son, with all their treasures of Mauritania in great triumphes and pompe into Rome.

Marius, brought in his triumph Iugurth with all spoiles & wealth

Iuba King of
Mauritania.
Iugurth K of
Numidia.

of Triumphes.

wealth of Numidia, with all the solempnity that could be.

Paulus Emilius triumphed ouer Perseus, king of Macedonia and his childzen, whom he conquered and brought captiues and prisoners into Rome.

Others brought in their triumphes, with all pompe and solempnitie, crowned with Laurell and with Oliue garlands the formes, liknesses and pictures of mountaines hills, woods, cities townes, riuers, scituated in those regions whom they conquered.

Lu. Cornelius Scipio after he had put Antiochus the great to flight, he caried in his triumph into Rome, the likenes and form of 130 Cities and townes which he conquered in Asia, and therfore was surnamed Asiaticus.

Alex. lib. 6.
Cap. 6

Scipio Asiaticus.

Lu. Silla in like maner caried all the Cities of Greece, set out very liuely on large Ensignes, and painted brauely on banners and flagges.

So did Marcellus cary the picture of the citie Siracusia in his triumph, set out on long Tables.

So did Cæsar carie the likenesse and forme of the Riuer Nilus, and the riuer of Rien in long Tables painted, with the Pictures of Scipio and Cato: So that nothing escaped the Romaines in their triumphs, for the greatnes of the Empire grew such: But all these triumphes of Alexander, of Cæsar, and of others were gotten with blood, and after lost with blood: therfore sing we of Eliza, the prince of peace.

Rue Rome in Nœnian verse thy losse,
sing Greece your Ialemon song:
Cease Persea your Theogonian Odes,
sing we E L I Z A long,

The triumph of Alexander the great ouer Darius, king of Persea was such, that from Arbela vnto the great citie of Babylon, the waies were so spread with all kind of flowers, and sweet spices: on the one side of the way were Altars thick builded of siluer, golde, and precious stones, wher the Persian

The Triplicitie

The greatnes
of Alexand.
triumphes.

Pyramides &
Obelisks are
Egyptian tri-
umphes.

Magi stood in their Persean weedes with all the glorie and pompe that could be deuised to doo sacrifice to the Goddes, singing their songs Theogonia, with sacred verses & himnes in praise of the Conqueror: On the other side of the way, were such sumptuous tables, full of wine, set vp with fine cheare to solace the wearie souldiers, euery able hauing his banquet equall to the greatnesse of the victorie: Alexander made his triumph into Babylon this way, with his Tygers, Elephants & Camels, with a world of triumphs after him: his souldiers alerowned with Laurel, & with Epinician songs in the praise of the Gods and the Conquerour, in such sort, that infinit it were to set downe in particulars the pompe of that triumph, how Darius wife, his daughters, his Nobles, his treasures: In fine, the glorie & greatnes of Persea was led in that triumph, whereby was Alexander flattered by the Magi of Persea, and the priestes of Amon calling him the sonne of Iupiter.

After he had triumphed with pompe and great solemnitie into Babylon, he married ninety of the Macedonian Peeres vnto so many Persean Ladies: and Alexander himselse married statira, daughter to king Darius. This feast continued fve daies with all the reyalty and magnificence of the world.

I wil omit his triumph ouer Poros, king of India, which seemed equall, or rather greater, than any his other Triumphes in Greece. In Macedonia were Pillers and Arches triumphant made, and set vp as monuments and Trophies of triumphes, as the Egyptians had their Obeliskes & Pyramides triumphant, as the onely ornaments and remembrance of their kinges.

Ludi votiu

The Romane Emperours were woont, vpon the eyght of August to celebrate festiuall games with all pompe and shewes: in which feast Ludi Votiu were solemnly plaied: which continued as many daies, as the Emperour, raigned yeares in the Empire: for the number of the daies in Votiu ludis should answere the number of the yeares of the Emperours

of Triumphes.

Emperors raigne. So Adrianus honoured the first day of his adoption into the Empire, by his Uncle Traiane, with the plaies Ludi votui, as he celebrated the feast of his natiuitie with the games called ludi Natalitii, for these three daies: the birth day, the imperiall day, and the dieng day were euery where with great honour and pomp solempnised: for the Romans mused nothing moze than one to excel another in pomp and in solempnity of triumphes: as Galienus had an hundred white faire Oxen with their hoznes gilded, and their backes couered with all kinde of changeable silke, ten Elephants, with other wilde beasts: to the number of 200. straunge Pageants, & diuers games and plaies, some representing the manner and fourme of Cyclops, some of Satyrs and Faunes: Others trampling and dauncing, and fencing befoze the triumphant Chariot: Women and maides carieng torches, lampes and al kind of lightes to celebrate the feast Hecatombæon, & after to play the games Circenses, in memory of his natiuitie.

Galienus

The Emperour Probus, among other solempnitie and pompe of triumphes, caused his souldiers to plucke by yong greene trees by the Rootes, and set them so thicke rounde about the place Circus maximus, that it seemed rather like a great parke, or a greene forrest (than a Theater to play on) wherein were a thousand wilde Boares, a thousand Hartes, a thousande Deares, a thousand wilde Goates, & a thousand Estriges.

Probus triumphes.

The next day were brought an hundred terrible Lions, three hundred Leopardes, brought out of Siria & Libia, three hundred mightie hugh Beares, an hundred Lionesses, with many other wild beastes: at what time they vled hunting with all kind of weapons and dartes, with all deuices and pollices for the killing of those beastes.

Alex. lib. 6.
Cap 6.

In like sort Aurelianus triumphed ouer king Odenatus and ouer Zenobia, Queene of Palmeria, the pompe whereof was such, that three triumphant imperiall chariots, one of silver, the second chariot all of golde, the third, all of precious stones, in the which Queene Zenobia was caried, a Queene
D of

The Triplicitie

Aurelianus
triumph.

of passing vertues and singular learning. In this triumph, the Emperour Aurelianus followed in the fourth chariot, which was drawn with eight faire strong Harts.

In this triumph were Elephantes, Tygers, Alces, Camels, Leoparves, beside infinite number of wilde and tame beasts.

In the triumph of Seuerus were foure hundred wild beasts and three hundred tame beastes, in all seven hundred wilde & tame beasts let loose in the Amphitheators in Rome: as Lions, Panthers, Elephants, and Beares, wilde Alces, wilde Oren, and wilde Beares, which after long, terrible and dangerous fight, were slaine by pollicicke stratagems, and the feast thereof was celebrated for seven daies, an hundred beasts every day consumed in feasts, with all solempnity pomp, magnificence and glorie.

Titus tri-
umph.

Titus celebrated two feastes: one in memorie of his father Vespasianus, in Beritto, a citie in Siria, and the other in remembrance of his brother Domitianus natiuitie in Caesarea: Who after great games and royaltie, caused diuers Jewes, taken Captiue at the sacking of Hierusalem, to fight with terrible wilde beastes, and so to be deuoured.

And so of the rest of the Romans triumphes, which were in number 320. from Romulus, the first triumphat King, vnto Probus, the last triumphant Emperour: which continued 260 Olympiads, so long the Romans state continued.

The Romans triumphed but 320 in 1200. yeares: O ten times more happye England, sithens her Maiestie was crowned Queene vntill this day, 20295 triumphes of Quation without blood, which neither Romanes, Grecians, Perseans could neuer boast of, for their triumphes were bloody: & therefore, blesse we her birth, and say,

Here Ioue Pandora staid in state, here Mars Pamphila stal'd,

Here Phœbus points Panlophias seat, diuine Eliza cald:

With Oliues deckt, with Palme attyr'd, with Laurell crown'd is she,

With Myrtle branch triumphant like, a prince of Peace to be.

Of

of Triumphes.

Of the byrth of Mahomet.

The natiuity of Mahomet, which was vpon Friday, is vnto this day among the Saracens solemnly celebrated with diuers ceremonies and sacrifices in remembrance of his byrth, euery Fryday throughe the yeare, but specially vpon good Fryday, in contempt of our Sautour Chyist, the Saracens haue such a royall feast, that the charges of that one dayes feast far surmounteth all the other 51. feastes. The Arrabians honour the natiuity of their Mahomet so much, that they begin the yeare, and make their computation of time from the byrthday of Mahomet by the name of this word Hegyra, as the Hispaniards were woont of long time after they were subdued by the Romaines, to number their yeares from Augustus Cæsars raigne, by these foure letters, A, er, a: which is, Annus erat Augusti. If these infidels and Paganes obserue a memorizall for the natiuities of their kings and princes througheout the whole world: as,

In Persea, the byrth of Cyrus vpon the 16. day of the moneth Lois.

August

In Macedonia the natiuity of Alexander the great, vpon the Ide of Februarie.

And in Rome the natiuity of Romulus vpon the 21. of Sept.

In like sort, the natiuity of Iu. Cæsar vpon the 4. Ide of Iuly.

The natiuity of Nerua vpon the 4. Calend of Decemb.

The natiuity of Adrian vpon the 6. Calend of Nouemb.

Of Antonius pius vpon the first of Aprill.

Of Gordianus vpon the 13. of Ianuary.

Of Constantine the great, vpon the 4. Calend of February.

And so of Traiane, Vespasian, and others, whose natiuities were with great honoz obserued, and with great dignitie of triumphes, feastes, sacrifices, games and plaies, with all pompe and glozie in remembrance of good kings natiuities, solemnized: For Beata respub. cui princeps Philosophus.

If all the kingdomes of the world in their feast Natalicia

The Triplicitie

The' varietie
of triumphes

Isthmia,

Natalitia.

Saturnalia.
Sigillaria.
Lupercalia.

Bacchanalia.

The names of
Bacchus priests

in memorie of the most happy state of a good King bled al kind
of strange inuentions to magnifie their kings: The Egyptians
in their Pyramides & Obeliskes: The Grecians in their
triumphant Arches and Pillers: the Perleans with feastes &
bankets, solemnized the natiuities of their kings, and the Ro-
mans excelled with sundry pompes of triumphes to set forth
the dignities of their kings, Dictators, and Consuls. Others
in the sacred wood Aricinum, do sacrifice to Diana with their
pompe of Peplon, &c. Beside such magnificent and trium-
phant games and plaies to set forth the dignities of the feast
Natalitia in memory of good princes natiuities. As, at Athens
Magna Panathenæa, first instituted by Erecthonius to ho-
nour Minerua euery fift year. In like maner as the games of
Olympia was by Hercules, celebrated to honour Iupiter, or
Isthmia was by Theseus made to honour Neptune: So
in Rome the great plaies and games, called Ludi triumphales:
Ludi Natalitii were onely to that effect inuented, to mag-
nifie good princes, and to record their worthinesse with feasts,
triumphes and plaies in memory of their natiuities. For at
this feast of Natalitia, the common people assembled together
with sweete flowers, greene hearbes: some made them booths
with oken boughes, and some tents, couered with long reedes
with great banquets, and much mirth, to honour the natiui-
ties of kinges. The Romaine shepheards dressed upon that
day their sheep-folde with greene rushes, sweet flowers with
branches and boughes: they, their wiues and families with
nosegayes and garlands, with bagpipes and fiddles celebrat
their feast Palilia at the byrth of any king, Dictator or Con-
sull of Rome.

In other places they celebrated the games Saturnalia in
December: their games Sigillaria in January: the games
Lupercalia in February. But in Athens their Bacchanalia
is solemnized in Nouember: where the Ministers & priestes
of Bacchus and Diana, by the names of Mimallones, Sileni,
Menades Bacchæ, Satyri, &c. al crowned with Iuy garlands
and with Iuy Spears in their handes, singing the song of
Di-

of Triumphes.

Diehrambos, dancing Enoplia with the pompe of Peplon to honour Bacchus. But our Bacchanalia in England is otherwise in November than in Athens: wherefore, we may Canere Pæan, and say, lo, for our Eliza: For,

With Graces three, with Muses nine,
with Sibils ten can she,
With three the fourth, with nine the tenth,
With ten the eleventh be.

The natiuity of our Saviour our Christ.

The natiuitie of our Saviour Christ seemed so simple, his life so poore, and his death so ignominious, that hee was a stumbling blocke to the Iewes, and a laughing stocke to the Gentiles: they so thought, for that he was borne in Bethelcm a litle village in Iudea, and that hee liued and was conuersant among simple people, without pompe and glorie, and that he died the death of the crosse with reproch and shame: supposing him to bee a Carpenters sonne, but they were deceiued, his birth was most glorious, the appearing of the Starre proued it, the descending of Angels singing Gloria in excelsis, did manifest it, the comming of Maggi from the East, did confirme it: his life was most imperiall, commanding water into wine, the blind to see, the lame to go, the sicke to health, and the dead to rise. His death was moste triumphant: with the song of Hosanna he vanquished deuils, subdued hell, and conquered the world, and said, Consumatum est. Therefore his natiuitie is to be solemnized of all Christians, his life to be worshipped, and death to bee glorified with Alleluia, Osanna, and Gloria in excelsis, songs triumphant and fit for Iesus Christ our saviour.

The Triplicite
Of the happy natiuitie of
our gracious Queene Elizabeth.

What shall we write further of triumphs and of natiuities: But our day began the seuenth of September, the most happy and blessed day of Queene Elizas natiuitie, of whome wee haue triumphed 2095 daies, euery day being a triumphant day, sithence her Maiesties byrth vnto this present time.

With whom, neither Romulus, though cannonized, and after called God Quirinus: neither Cyrus, though named the Great King: neither Xerxes, called Titan: neither Alexander the great, though called the son of Iupiter: neither Cæsar though called perpetual Dictator. In fine, neither Assur, nor Pharaon: neither Jew or Gentle can with their Triumphs and pomp of natiuities, match Elizas byrth. The reason is plaine, because her God is the God of Abraham, in whose seed the children of God possesse eternity, and for whose sake, we in England enioy peace and quietnes.

Thus endeth the feastes Natalitia, concerning the Natiuities of kinges and princes.

Of

of Triumphes.

Of the ancient order & ma-

ner of the inaugurations & coronations of diuers Emperors, Kings, Princes & high Priests: with their seuerall ceremonies & solemnities: and first, of the sacred anointing of Aaron the high Priest, by Moses: of his glorious garments of consecration, sacrifice, and sacred anointing of the high priest, to be obserued in Israell for euer,



After that the Tabernacle was made, which was long before the Temple, God commaunded Moses to call Aaron, & first, before he should bee annointed high Priest, to make such sumptuous and glorious garments, - as the excellency of his calling might bee knowen, and the dignitie of his Office present the Maiesty of the highest. Hence al the annointed christian kings of the world tooke their platforme, as an example to be followed in the inauguration, annointing, and crowning, by God warranted, and by his spirit particularly set down to Moses: all the cunning and skilfull workmen in Iudea were appointed to make Aarons holy garments: which were these,

Aarons anointing.

1 A Robe,

2 An Ephod.

3 An embroidered Coate.

4 A breast Plate.

5 A Myter.

6 A Gyrdle.

7 An holy crowne.

These were called holy garments, and be consecrated before the high Priest shoulde bee annointed.

First, a breast plate and an Ephod, and vppon the Ephod two Onix stones, on the which were grauen the 12. Tribes of Israell, six vpon the one, and six vpon the other, which was

The Triplieitie

made of pure golde, blew silke and purple Scarlet, and fine twined linnen of imbrodered worke.

Then had the high Priest an embrodered coate, wrought very curiously, and a curious robe wrought vnto the ground, vpon whose skirts were Poingranets in golde wrought with purple silke and scarlet.

Then did Moses set a Hyter vpon Aarons head, and vpon the Hyter a plate made of pure golde, called the holy crown, on which was witten this sentence, Holinesse vnto the Lord.

For the high Priest could not giue sentence without that on his breast, vpon the which were witten these wordes, Vrim and Thumin.

A breast plate of Iudgment with the like work as the Ephod was, and made foure square, on the which were set foure rowes of stones, in this sort.

12 stones.	The 1. rowe. { A Rubie A Topaze. A Carbúcle.	The 3. rowe { A Turky. An Achate. An Hematit
	The 2. rowe. { An Emerald. A Saphir. A Diamond.	The 4. rowe. { a Chrysolit. An Onix. A Jasper.

These 12 stones, according to the names of the 12 Tribes of Israell were wrought with gold, and set in embolment.

After these holy Garments were made, the high Priest was brought vnto the doore of the Tabernacle, which was couered with blew silke, purple and scarlet, twined & wrought with neede work ouer, and there he was annointed, to be high priest & his posterity after him, putting on his coat first, & after the coat, the tunicle of the Ephod, the Ephod it self, the breast plate after he had put on a Hyter vpon his head, & vpon the Hyter an holy crowne, and then was the high Priest annointed with the holie oile, and his Garmentes hallowed with sprinkling of the oile vpon them, and these holy garmentes were reserued for the successor of the high Priest, to be therein annoin.

of Triumphes.

annointed, and to minister in the holy place, for the sacrifices and Solemne ceremonies which were commanded to be done at the consecration of the Priest.

Of the sacred annointing of the kinges of Israell.

The annointing of the first king of Israel, was by Samuel the Prophet, who was commanded to annoint Saule, the first king of the world that was annointed: he poured oyle vpon his head, he kissed him, and said, the Lord hath annointed thee king ouer his inheritance: and the people shouted, & saide, God saule the King: at this time began first the vse of oyle in annointing of Kinges: After this maner were Saule & Dauid annointed Kinges of Israel, and after Dauid, his sonne Salomon.

Saule annointed k. of Israel

The order and ceremonies, were to ride vpon the Kinges beast, and to sit vpon the kings throane, where the Prophete (being called the Seer) poured the oyle vpon his head, to signifie the gift of the holy Ghost: then the Prophet kissed the king vpon the cheeke, and turned his face to the people, and said, God saue the King: Then they sounded the trumpets, and brought him to his dinner with all myzth and musicke. Thus were Saule and Dauid annointed by Samuel, and after them Salomon annointed king.

Of the maner and order of the inauguration and the making of the kinges of Rome.

It was not lawfull by the Law of Romulus, to elect any king in Rome, without diuination, which during the first kinges in Rome continued at the election of any King in Rome

The Triplcitie

Halycar. lib. 1

Lituus.

The inaugu-
ration of the
first kings of
Rome.

The oath of
the Kings of
Rome.

Rome before the Consuls time, at what time the Soothsayers should ascend by to the top of an hill, or clime up to an high tower, where the Soothsayer sat upon a stone with his face towards the South, with his Auguring staffe called Lituus in his left hand, with the which he deuised, and marked out the quarters of the heauen, the foure coastes of the South upon the right hand, and the North vpon the left: hauing done sacrifice, and offered oblations with sacred bowes made, he laide his hande vpon the new elected kinges head, heauing by the other hand vnto heauen, looking as far as he could to the South, praieeth in this sort vnto the Gods. Iupiter Pater, si fas est, Numam Pom. cuius ego caput tenco, regem Romæ esse, vti nobis signa certa ac clara sint inter eos fines quos feci: He earnestly looking into the South partes, either for ligh-
tening or thundering, or some flieng of birdes or some strange motion of stars, at the sight of which thinges, the Soothsayer openly pronounceth him to be king elected by the Goddes, if no signe had appeared, yet one ex Collegio Augurorum, standing vpon the left hand of the Soothsayer should openly pronounce him king, lawfully elected, and appointed by the consent of Iupiter and Mars, which wer the two chiefe Gods, to whom the old Romans sacrificed: Then the king shoulde be brought into the company of the sacred Priests called Flamines, and Feciales: there the high Byshop, called Pontifex maximus should bring him ad Forum, to the Market place, ministring vnto the king his oath.

- 1 Vt teneret sacra Deorum piè & syncerè,
 - 2 Vt iura sanciret patriæ cum cura & industria.
 - 3 Vt urbem Româ defenderet cōstantia & fortitudine
 - 4 Vt Populum tueretur cum studio & prudentia.
 - 5 Vt debitum honorem & obsequium Pontifici max.
- to the Priests, Flamines and Feciales.

Then the Priests Flamines, brought him in a coate of Purple in graine, and vpon that, a long robe of purple collour, which Romulus appointed to set forth the maiesty of a king, with twelue Sericats carieng Paces before him, and twelue

Tppa

of Triumphes.

Typstauies before the Serleants, to make roome, and to keep the people backe : three hundred of the kinges garde called Celeres, and an hundred Senators attending vpon the newe King to Iupiters Temple, to offer sacrifice, and from Iupiters Temple after sacrifice, to his Pallace, to mount Palatine.

Of the order of the inauguration and Coronation of the kings of Persia.

In Persia after great King Cyrus death, for so were the kings of Persia called, Great kinges : his Successors bled Cyrus orders, with the like ceremonies as was solempnized at the inauguration of King Cyrus : for then there was no anointing of any king in the whole world but of the kings of Israell : other nations bled such ceremonies as their countries obserued in their electing of Kings.

The inaugurations of the kings of Persia from Cyrus time.

In some countries they made choise of the most likeliest man in sight, as among the Ethiopians.

Among the Heads, he that excelled in comeliness and tallnesse of person and strength of body, should be elected king.

In Libia, he that was most swift in running should bee King.

In Persia, then a Kingdome vnder the Heades, vntil Cyrus time, whose greatnesse grew such, as he became the onely Monarch by whome all the East kingdomes were subdued : his successors, the great Kings of Persia were with these ceremonies made kings. They shold sit in Cyrus chair, they shold put on those garmentes that Cyrus first ware, which were kept as monuments and reliques for the Kinges of Persia. The new King sitting so in Cyrus chaire, three of the greatest Peeres in Persia brought vnto him three dishes, in the one were five drie Figges : in the second a litle Turpentine : the third Milke. These ceremonies being finished, after that the new King had eaten of the drie figges, and had

The Triplicitie

The ceremonies at the inauguration of the kings of Persia.

Tiara.

Magi.

Augurers

tasted of the Turpentine, and drank of the milke, he rose from Cyrus chaire, and was thence brought unto the next hill: for the Persians had no Temples, nor Altars there. After supplications done, they sacrificed unto the Sunne, whose Temple (say they) is the whole worlde. Thence the King is brought to Persepolis, where the newe King againe putteth on the twelue sundrie robes of Cyrus one after another by severall ceremonies to be done, while they doo sacrifice unto the whole hoste of heauen, the Sunne, the Moone and the Starres, whome the Persians call in one name Iupiter. Magi there hauing Tiara on their heades, and crowned with Myrtle, sang their sacred songes Theogonia, while the newe King is putting on of these twelue robes.

After this, the King went to Cyrus chaire, and read the lawes of Persia: for as the old Kings of Rome were only by the denimation of the Augurers made kings: and instructed in their kingdoms, so the kings of Persia were by their Magi instructed in their sacrifice, & taught in their religion, without whom neither was it lawfull to the Romanes to doo sacrifice without their Augurer stood by, or to the Persians without their Magi being in place.

Of the ancient order & manner of the inauguration and coronation of the Emperours of Rome.

The first emperors of Rome were not crowned, 3. crownes belonged to the Romane Empire:

The Romanes in the latter time, were wont at the Coronation of their Emperors, to haue three severall crowns, the first of silver, which was kept in Aquisgrane, a city in Germany, this crown belonged to the states of Germany, where the late Cæsars were by consent of the whole peeres of Germany crowned first. The 2. was Iron, which was kept in Milaine, a citie in Italy, where likewise hee should bee crowned with that Iron crowne, which belonged to the kingdome of Lombarde. The third crowne was the imperial Diadem of

of Triumphes.

of the Romanes Empire, kept by the Popes of Rome, and before the Popes, by the Bishops of Rome, which continued after Christ 600. yeares and od: Two dayes before the Emperour should be crowned with the third and last Diadem, he should come vnto the Chappel of the Emperours pallace, the Bishop (after sacrifice and seruice done) should annoint the Emperour, hauing on his head the Iron Crowne of Longobard, where before he was crowned.

The ceremonies at the coronation of the Emperors of Rome

Now before him was brought by a Marquesse, a golden scepter, and by a Duke a sword of gold: the 3. a spear of gold with a crosse, full of precious stones: the 4. the imperiall Diadem of the Romans: Fro thence the Emperour was brought to Vaticanum by a Cardinal, where, after hee had read many Roman ceremonies and customes ex libris Pontificis before Caesar, he held him a booke, whereon the Emperour should sweare to defend & maintain the Pontifical dignity of Rome. From thence two other Cardinals shuld lead the Emperour into S. Gregories chappel, where he shuld wear the imperial robe, with certain weeds & robes of rich garments of Damatia for that time appointed: ther also certain ceremonies wer read to him, concerning his care & diligece in the administration of the Roman Empire. Omitting the particular celebration of sundry ceremonies, he was with the holy oile annointed vpon his shoulders, & vpon his right arme by the ancient Cardinal, and after, by the Bishop of Rome stald in his imperiall seat, where the Pope deliuereth vnto him a golden scepter, signifying thereby he should godly rule his people: after, he deliuered him a naked sword to persecute the enemies of Christ: thirdly, a golden apple: & fourthly, a Crowne, called rather Tiara, for few Emperours of Rome bled to be crowned at their inauguration at their first comming to the Empire.

The orders of the coronation

These were Insignia Romani imperii: the Emperour after these ceremonies being thus finished, kneeling downe with great reuerence kissed the popes foot, & toke his seat vpon the left hand of the Pope, which was very richly appointed, and then was called Emperour: then the Bishop and the Emperour

The Triplicitie

received both the Communion: and after, the Trompettes
sounded, the belles rang, the people shouted, they brought the
Pope vnto his horse, the Emperour standing on the left side of
the Popes horse, gaue the stirrop to the Popes foot, and then
(the Emperour mounted on horse)ooke still the left hand of
the Pope, before whome were caried three Ensignes. The
first was the Ensigne of the Church of Rome: the second was
the Popes peculiar Ensigne. The third, was the Emperours.
Thus briefly was the maner and order at the coronation
of the Emperour Charles the fift, the onely Emperour of
Rome since the time of Charles the great.

6. Cal. Martii

Of the Coronation and an- pointing of the late kinges of Rome: in this sort.

The king that should bee elected King of the Romans,
was apparelled in a robe of Red Silke, straight gyrded
about him, vpon the which he ware another Italicall
gowne, his cloake was wrought with golde ouer, and
his hat in like sort, as the seuen Electors hatres of Germany
were: in this apparel he is brought vnder a canapie, who some
of the kings peeres did cary ouer the kings head into the tem-
ple. The Electors do carie the imperial Ensignes before the
King, which were before, at the coronation of Emperours, a
golden Apple, a type of the whole world, which Countie Pa-
latine, one of the Electors, carieth on the right hande before
the King: The Scepter was caried on the left hand before
him by him that is Elector in Brandenburge: The Sword
is caried in the middle before the King by the Duke of Saxo-
ny: and the King himselfe led betwene two Bishops.

Where, after the King was placed in his seate, and the
rest of the States and Peeres of Germanie, with foraine
Ambassadors being likewise placed, some prayers and ceremo-
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mes ended, and they brought vnto the Altar betweene foure Bishops, the Bishop of Treuire, the Bishop of Vnizheburge on the right hand, the Bishop of Collen and the Bishop of Spire vpon the left hand of the king, the Archbishop of Moguntia solemnizing the sacred service at the Altar, which was also to annoint him king.

Before the Altar the King kneeled, being demanded publicly by the Archbishop, whether he would obserue the christian faith, defend the Church of Rome, administer iustice vnto the people, augment and increase the Roman Empire, protect widowes, Orphanes and the poore: And last of all, whether he would yeeld due reuerence and obedience to the Bishop of Rome: To these demandes the king affirmatiuely answered, that he would. Then after some prayers done, the Archbishop annointed the former part of his head & his shoulders, also his breast, his right arme, and the palme of his right hand. After, the Countie Pallatine, with these foure before named Bishops, leadeth him into a secrete place, where the king putteth on certaine hallowed Garments, which Charles the great was wont to weare at his coronation.

From thence the King againe was lead vnto the Altar, where the Archbishop of Moguntia deliuered vnto his hande a naked sword, with some ceremonies and words in commending the regall seat and kingdome of Italy into his hand, the king put the sword into the sheath, and the Elector of Saxonia lay the sword on the kinges side. After, the Archbishop did put a Ring on his finger, and laied a cloake vpon him, which were for the coronation of the kinges of Rome, by Charles the great appointed 700. yeares past and more. Then was the king brought and stald in Charles the great his seat, as a full possession of the kingdome: where then the Scepter and the Apple were deliuered vnto him: and the Crowne was put on his head: then the Archbishop pronounced him King of Rome, commending the king vnto the people, and committing the people vnto the King, at what time the Trompeters sounded, and all kind of mytch and melody solemnized, which I omit

The inauguration of the latter Kinges of Rome.

Sigon. lib 4.
Cap. 14.

The Triplicitie

Cigo. lib. 4.
Cap. 24

to write. In this order was Maximilian crowned King of Rome.

Of the election of the Emperours and of the kings of Germany.

Septemviri.

The election of the late kings of Rome are in this sort, the seven Princes Electors called Septemviri meete early, about six of the clocke in Romanæ, there they consult untill nine: from thence they goe in solempne order into S. Bartholmewes. First goeth before, the Arch-bishop of Moguntia and the Bishop of Treuire: Next went the Bishop of Collen and the King of Bohemia: Then last went Countie Pallatine, the Elector of Saxon, & the Elector of Brandenburge, and so in order late in the Church: and after some prayers done, they came from their seates with great pompe and solempnity vnto the Altar: where euery one of the seven princes Electors take there a solempne oath one after another, in these wordes.

The oath of the Electors in choosing both kings & Emperors of Rome.

I doo sweare vpon this Euangelist before me, that with all my faith which I owe vnto God, my diligence and care which I owe vnto the Empire, without reward, or hope of greater honour that I will choose with all faith and trueth, a iust and a fit man for the Kingdome of Rome, as much as in mee lieth.

After this oath is ministred vnto the seven Princes Electors severally one after another, they return into their seats: then they sing most solempnly with Organs, Shalmes and other musicke, Veni Creator.

After this, they withdraw themselves into the Councel house, where they stay half an hower (the doore lockt vpon the) they call the chiefe Peeres of Germany vnto their Councell house, as Messengers vnto the Emperour, to signifye their election, and to desire the Emperour in name of the Electors of

of Triumphes.

of his good will herein, and if his Maiesty would vouchsafe to come to the Church of Saint Bartholmewes at Frankfurt, a place as Westminster is in England, or S. Dennis in France.

If the Emperour come, he is receiued by the Archbyschop of Moguntia and the Duke of Bauaria, and the rest of the Electors meete him at the Church doore according to their custom, and there with solemnitie and pompe, they bring him into the Councell house in his imperial robe, and his Diadem on his head to accept of this election: and from thence (after the election is signified vnto him by the Archbyschop of Moguntia) in order they come forth into the church: the Emperour vnto his imperiall seate: the new elected King lead betweene the aforesaid foure Bishops vnto the Altar, according to the wonted rites and ceremonies of their elections, they set the King, and there he is crowned King by the Electors.

Te Deum &c. is sung, then the trumpets, belles, gunnes, and all kind of sounding is there, and after al this is done, they lead the King vnto his roiall seate, prouided in the midst of the Church, and there proclaimed King of the Romanes, and heire of Augustus.

Kings of
Rome heires
of Augustus,

Thus shortly haue I laide downe the maner of the election of the latter kinges of Rome.

They haue their seuerall ceremonies in crowning of their Kinges and Emperours: In Aquisgrane with silver: In Millaine with Iron, and in Rome, with a Crowne of gold: For these three Crownes belonged proper to the Empire of Rome.

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The Triplicite

Of the maner and forme of the inauguration & anointing of the kings of France at their coronations with al other ancient ce- remonies and solemnities.

FOr the inauguration and anointing of the Kinges of France: first, a regall thronne is made in the body of the Church at S. Denis, the night before the king of France is crowned, the keies and custody of the Church is committed to the kinges guard: the King that night entreteth into the church very deuoutly to pray, & there continueth a while: in the morning the kings watch with his guard, lock all the doozes of the church: morning praiers being ended, the King with al his barons, nobles & peeres, with al archbishops & Bishops early in the morning come to the church, wher the archbishop of Rhemes doth most richly attire himselte to celebrate seruice. In the meane time, the Abbot and the Monkes of Rhemes bring Ampullam to S. Dennis with great reuerence, the Archbishop comming to the Altar in his Pontifical robes, and speaketh to the king in this wise.

We request thee, and require thee, that thou defend the canonicall priuiledge of the Church committed to our charge, & that thou wilt obserue iustice and the law of France, as that thou wilt keepe vs and saue vs, as a King ought in his Kingdome preserve and maintaine any that putteth confidence vnto him, whether he be of the Cleargy, or of the Laiety: To this the King dooth promise, and boweth, that he will defend, maintaine, and keepe with all his power both the state of the Cleargie, and the Laiety, saieing, Promitto & iuro me vni- cuiq; vestrum, legē & ius debitum Ecclesie seruaturum.

This doth the king of France promise and sweare with a solempne oath before all the states of France: After the kings oath is ended, two Archb. take the king by the hand, and lead him before the high Altar, where he kneeleth vntill some cer- tain songs and praers be ended, Upon the Altar is set most so- lemnpnly

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Simply the imperial Diadem of France, with another lesser crowne beside the regal sword in his scabbard: there are also laid upon the Altar a paire of golden spurs, a Scepter of pure gold, with a golden rod, springing forth (as it were) out of an Irony hand: also a paire of hose, called Sandanali of purple colour brought ouer cum floribus Lirinis of pure gold, a coat which is called Dalmatica, and a regall cloake: these were ancient monumentes and orders of France, instituted by Charles the great, & left as reliques & monuments after him to his successors, the kings of France. These ought the Abbat of S. Dennis to bring to Rhemes from his owne Monastery, the K. standing before the Altar, unlaceth himselfe vnto his shirt, the great Chamberlain of France receiueth at the Abbat of S. Dennis the sandals, which the king weareth: After, the Duke of Burgundy putteth the kings spurs on, and presently taketh them off againe, then the Archbyschop girdeth the sword to the kings side, and straight taketh it off, and draweth it out of the scabbard, and deliuereth it into the kings hand: sayeng *Accipe gladium tibi datum, quo possis repellere omnes inimicos sanctæ Ecclesiæ, regnū tibi commissum defendere. &c.* Take this sacred Sword which is deliuered vnto thee from aboue, whereby thou maist resist & banish all the enemies of God, and the aduersaries of his Church, defend the kingdome committed vnto thee. Then the Choye sang this Antheme, *Confortare, & esto virilis, & obserua legem domini Dei tui. &c.* Be strong and corragious, and obserue the lawes of thy Lord God, that thou maist walke in his waies and keepe his commandements, as testimonies of his loue, and God shall strengthen thee, and saue thee wheresoeuer thou be.

The king taketh the sword out of the Archbishops hande and deliuereth it to the Constable of France to bee caried before the King, then the king is annointed with the holie and most sacred oyle, which was brought by the Abbot of Rhemes, but before that the K. is annointed, the Archbishop readeth 3. short collects for the grace & blessing of God, wherby the king might the better gouerne his people with wisdom & vertue.

The ancient monuments at the coronation of the K. of France,

The words of the ceremonies.

The Triplicitie

Then the King kneeling is ready for the holie oile, and by the Archbysshop is annointed in fve places of his body. First, vpon his head, then vpon his bzeast, thirdly in the armeholes: fourthly, on his elbowes, and fifthly, and vppon both his shoulders, saieng these wordes at euery seuerall annointing. Vnguo te oleo sanctificato. &c. I annoint thee with this sanctified Oile in the name of the Father. &c. and all the Bishops and States say, Amen.

The Anthem
at the annoin-
ting of the
King.

While the Archbysshop annointeth the King, they in the Choz sang this Anthem. Sadoke the high priest, and Nathan the prophet came to Salomon at Ierusalem, merilie saieng, God saue king Salomō for euer. The the Archbysshop reciteth a Collect, desiring God to annoint this King, as hee had annointed his Priestes, Prophetes, and his Partires, which ouely thzough faith subdued Kingdomes. &c.

When the Archbysshop had ended some praiers after the annointing of the King, and being lead by againe by the Archbysshop and Bysshops, the great Chamberlaine of France putteth vpon the King that rich garment, called Dalmaticus Cereleus, like a coate, and vpon that he putteth a most sumptuous Princely cloake, called Regale pallium. Then the Archbysshop deliuereth vnto the King the ring, and putteth it vpon the middle finger of the right hand, saieng, Accipe anulum. &c. Take this ring in token of thy holy faith, the firmnesse and soundnesse of the Kingdome, whereby thou art to vanquish thy enemies thzough triumphant power, banish all heresies, and to bring thy subiects to continue faithfull to God thzough Christ. Then the Archbysshop deliuereth the Scepter in the Kings right hand, saieng also: Accipe Sceptrum in signum regalis potentie. &c. Take this Scepter of thy Kingdome, in token of regall power to gouerne the kingdome truly and faithfully and to protect the Church, and the people of God.

After the Ring and the Scepter are in this sort deliuered to the king, he putteth into the left hand of the king, the golden rod, in like maner saieng, Accipe Virgam virtutis &

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æquitatis, &c. Take this rod of equitie and vertue, whereby thou maiest instruct the ignorant, and raise them that fall, to comfort the good men, and to feare the euill through him that is the rod of Iesse, the key of David, and the scepter of Israel.

After this, the Lord Chancellor of France (if he be in place present, if he be absent, the Archbyschop with all the Peeres of France, aswel of the Cleargie, as of the Laity, doo solemply bring the Regall Crowne of France from the Altar vnto the Archbyschop, who setteth it vpon the Kings head, all the States of France laung their hands vpon the Diadem, and ther hold their hands, while the Archbyschop pronounceth these wordes, Deus coronet te Corona gloriæ, & honoris, & iusticiæ. &c. God crowne thee with the crowne of glorie and honour, with the crowne of Justice and constancy, that thou by strong faith and fruites of good workes, maiest come to the kingdome of glorie.

After that the King is crowned, the Archbyschop recytereth certaine short praiers, and at the end of euery praier, the Byschops, Peeres and the States say, Amen. When these pray-ers be ended, the Archbyschop turneth his face to the King, and saith, Stabilis eslo, & retine statum, &c. Be strong and constant, and keepe thy state, which thou hast by succession from thy Father by the law of heritage.

These ceremonies being ended, the Archbyschop with the rest of the States, lead the king in most solempne and triumphant maner vnto a high throane, made and provided purposely for the King, that he might be seene of all sitting in his chaire, where the Archbyschop that doth solemnize this coronation, commeth vnto the King and kisseth him on the cheekes, saung, Viuat Rex in eternum. Let the King liue for euer. In like sort, the chiefest Peeres and States of Laity & Cleargie vse the like ceremonies, and saung the like wordes: the Gospell being read, the King standeth vp of his chaire, taketh off the Crowne from his head vntill the Gospell bee ended: Two chiefe Archbyschops doo bring the Euangelist from the Altar vnto the King in his throane, & there kisseth the booke,

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and after is brought by the States to the Altar, to offer oblation, service, &c. Being ended, the Archbishop taketh the imperial Diadem of the King, and those ceremoniall robes and holie garments, provided for the coronation of any King in France, and putteth on the Kinges head a lesser Crowne with other princely rich apparell, and so the king is brought into his pallace with all solempne pompe and triumph: The Barons of France do bring Ampullam sanctam very honorably againe into Rhemes. These are the whole ceremonies at the coronation of the Kings of France, even from Charles the great his time, and by him first appointed, as a generall inauguration of all the kings of France.

Ampulla, a sacred relique.

Phillippus Pulcher, his charge to his son at his death.

Philippus, surnamed the Faire, being ready to die, called his eldest sonne, named Lewes Hutinus, whom he taught to heale the euil sicknesse, called Struma, instructed his son to vse the words which at this day are vsed, comending chastity & holines of life to be a great cause in curing of this disease.

Of the inauguration & anointing of the kings of Hungaria at their coronation.

Vladislaus

At the inauguration & coronation of the kings of Hungaria all the peeres & nobilitie of Hungaria and Bohemia are present with all the pomp & solempnity that may be thought of, the which I wil not write, but onely of their ceremonies in their coronation, for at the inauguration of Vladislaus, king of Hungarie, vpon the eleuenth of the Kalends of Octob. he was brought into Saint Maries Church, between two bishops. Before the king 3. of the chiefest peeres of Hungary caried, one the Diadem, the 2. caried the royal Scepter, and the 3. caried the golden Aple, which is (as I said before) a type or figure of the world: before the Diadem, the scepter & the Aple were caried by two bishops, two other royall Ensignes belonging to these ceremonies, a silver crosse by the Prior of Laurena, and a golden War by the Bishop of Syrmia, before these againe were caried

of Triumphes.

carried two swords, the one naked, the other in a golden scabbard: before these was the kings banner Regale vexillum royally displayed, with other great solemnities: when the King was brought into his royall seat into S. Ma. al the ensignes of the K. were laid before the Altar, the Metropolitane of Hungary celebrating seruice, the King is brought from his seat vnto the Altar, hauing vpon the one side, all the Bishops and cleagy of his kingdome, on the other side, all the Princes and peeres of the country. When the king is brought vnto the Altar before the Metropolitane, one of the Bishops that leadeth the king, uttereth these words vnto the Metropolitane.

Holl reuerend father, the holy Church doth require, that this noble knight should be aduanced vnto the regal dignity of a king. The Metropolitane demandeth, whether he be worthy of such honor & dignity: vnto the which, al the bishops & princes present affirm, that for wisdom, vertue and manhood he was therunto elected: then the Metropolitane chargeth the K. with the lawes and customes of the Kings of Hungary, his predecessors, geueth him his oth in this sort. That he shuld first, with a pure sound religion defend the Church of Christ, and the catholike faith therein receiued vnto his death. 2. To defend the common wealth from foraine inuasion, 3. To maintaine peace with al care and diligence. 4. That he would do nothing vnfit or vnseemely for a King to doo, 5. To vse iustice and equitie to his people. These with many others, the King is sworn by the Metropolitane at his coronation. After the oth, the Metropolitane beseecheth God to send this new elected K. the blessings that was geuen to Abraham, Moses, Dauid, in vanquishing their enemies: the K. kneeling vpon the left hand of the Metropolitane before the Altar at these prayers, which being finished, the K. is anointed on his right arme, and vpon his right shoulder, with the sacred oile, called Arcanum. After the ancient customes and maners of the kinges of Hungaria. Then was the King by the Bishops and Princes brought into his seat, and from thence he was lead into a secret chan-

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Stephen, the
first king an-
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Hungary.

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monuments from Steuen for the coronation of the Kinges of Hungarie his succelloys, as France doo of Charles the great wrought ouer with silke and golde, where the pictures of the twelue Apostles before the throne of God vppon their knees, cum auris cockurnis on his feet. He was in this habit leade againe to his seat, and from thence brought vnto the Altar, where the Metropolitane deliuereth into his hand the naked sword, saieing vnto the king in this sort.

The crow-
ning of the
Kings of
Hungary.

Take this sacred sword by the authority of the Apostles, to thee it is giuen, to exercise iustice, to maintaine trueth, to reward vertue, and to punish vice: With this sword protect thy people, defend the Church, persecute heretikes, saue widowes and Orphanes from wrongs. These with many other good wordes being spoken by the Metropolitane, the King flourisheth the naked sword vpon the right hand, and then vpon the left hand, in token that he will execute the lawes of Hungary iustly and truly euery where, and then putteth the sword into the scabbard, and girdeth it to his side: Then the Bishops doo bring vnto the Metropolitane the crowne, which he taketh from the Bishops, and setteth it vppon the Kinges head, saieing these wordes.

Take this holy and sacred Diadem in honour and glorie of the Trinitie, and know that thereby thou art called to bee also a spirituall Pastor in the mysteries of the Church, & hoc crede opus fortitudinis esse, against the enemies of God.

Then the Metropolitane taketh the Scepter, and deliuereth it into the Kings hand, and saith these wordes, Virtutis & veritatis virgam accipereceitue here the rod of vertue and trueth, whereby thou must put downe the wicked proud man, exalt the good and godly man, direct the ignorant, remember that this Scepter is virga aequitatis, & virga regni, and therefore vse iustice, and loue trueth: for that purpose God hath annointed thee king of Hungarie.

This being finished, the king is lead by the Metropolitan, the Bishops & the Peeres from the Altar vnto his seat with his crowne vpon his head, with his Scepter in his hand, and with

of Triumphes.

With the rest of the Ensignes caried before him.

When he is placed in his seat by the Metropolitane, he saith vnto the King, *Stet hic inclitè Rex ac regna.* Then the Metropolitane doth make his prayer for the King, in the latter end of which prayer he saith, *Firmetur manus tua, exaltetur dextra tua, & iudicium præparatio sedis tua.*

After this, he is brought againe by the Metropolitane vnto the Altar, where both the Metropolitane and the King receiue the Communion. After seruice done, the King and the Metropolitane goe together, vntill the king come to a sumptuous regall seat, provided for him, where the Lawes and customes of Hungaria are read vnto him: where the King (taking the Crowne from his head) sweareth vpon the Crowne to performe all the lawes and customes of Hungaria as nigh as he can: and with that, the people shout and crie aloud, with all myrth and melody they can.

This is the ancient order of the coronation of the Kinges of Hungaria. This inauguration was solemnized vpon the eleventh day of the Kalends of October, at the coronation of Vladislaus, King of Hungaria.

Vladislaus
was crowned
and annointed
King of
Hungarie

The ceremonies & solemnities at the inauguration of the kings of Polonia, at their crowning, and at their anointing.

First, al the Archbishops, Bishops, Abbats & Suffragans, with al the Peeres of Polonia, shal meete together in the cathedrall Church of Graconia, the Bishops in their pontificall weedes, *Cum stolis albis*, Mitris infulis superpellices. In like sort, the Knights, Barons, and all the Nobles of Polonia meet in the cathedrall Church: The Archbishops, Bishops, and chiefe peeres with great pompe goe in order to bring the newe elected King to his coronation: The King

The Triplicitie

was apparelled by the Lorde Marshall of Poland, and by the chiefe Maister of Ceremonies, whose Office is alwaies to attend the ceremonial Order, Ensignes and Monumentes.

The kyng had Sandals on his feet, Cloues on his hands, a Coat, a Cloake painted and figured with alba Dalmatica, in these ceremoniall weeds appointed for the kings of Polonia to come from the Pallace to the Cathedral Church: where the king is lead betweene two Bpshoppes, the rest before him and behinde him, in most solempne order from the Church into his seat: where standing in his royal Seat, the Archbisch. reciteth certaine short Collects, the Crowne, the Scepter, the golden Apple, & a naked Sword were caried before the king: the Bpshoppes, Abbots, with the Archbishops, had their Crosses caried in solempn order before the king (likewise) untill they came to the Church doore: there the Embassadors & Legates of forreigne kings, receiue from these Noble men, the crown, the Scepter, the Apple and the Sword: and they caried them from the Dorch of the Cathedral church vnto the high Altar, vpon the which Altar, these Regal Ensigns are laid: this being done, one of the Bpshoppes, after a few ceremoniall prayers, cometh vnto the kings seat, & standing before the king, he admonisheth the king of the great dignity that he was to receiue at the hands of the Bpshoppes, the Suffrages of God & the viars of Christ, for that day, to annoint & to crown him king of Polonia: giuing the king to vnderstand, of the faith, pietie & vertue that belong to Princes: reciting to him the care and diligence that should bee in a king: considering all powers and authorities to come from God, by whom kyngs do rule & gouerne. These, with many the like words as are spoken to the kings of Hungaria: for that diuers of the ceremonies and crowning of the kyngs of Hungaria and of the kyngs of Polonia, do agree in many things. Then, the new elected kyng, is brought fro his seat vnto the Altar, where the Archbisch. is at seruise: After Prayers done, then he turneth vnto the new kyng, and demaundeth these questions of hym. Wilt thou hold & maintaine the holy Apostolique fayth, from the Catholique Church receiued

The ceremonies vled at the coronation of the King of Poland.

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The admonition & charge giuen to the K. of Poland at his coronation.

of Triumphes.

replied. The king answereth and saith, I wyl. The Arch-
bishop demaundeth againe: Wilt thou bee a Defender, to
guard the Church and the Ministers thereof? The king an-
swereth: I wyl. The third time, the Archb. asketh the king:
Wilt thou maintain rule and defend the kingdom which God
committeth into thy hand, according to the lawes & customs of
Polonia. To this the K. answereth and saith, that he wil per-
form by the help of God al these things faithfully & truly with
al care and diligence to the uttermost of his power. And then
the king kneeling before the Archbishop, bareheaded, with
both his hands vpon a booke, uttereth these words, I N. (naming
his owne name, that shall be King of Polonia) doo professe and
promise before God and his Angels, that I will with all faith
and trueneth keepe the lawes, exercise iustice, maintaine the
peace and quietnesse of the church, and yeeld due obedience
reuerence and canonicall honour to the Pope of Rome, and to
his Bishops pro posse & nosce as Emperours and other
Kinges doo, and will obserue due honour and loue to the states
of Polonia, so God help me and the contentes of this sacred
booke.

The demands
to the Kinges
of Poland,
with their an-
swer to the
same.

and used
in Polonia

The oath of
the K. of Po-
land at his
coronation.

Then the Archbishop reciteth a collect that it would please
God to blesse him, as he did blesse Abraham and Moses, and
to send him victories and triumphes as he did send to Iosua
and to David, & to teach him with wisdom, as Salomon: with
the wisdom of Moses, with the fortitude of Iosua, with the hu-
mility of David, and with the faith of Abraham, &c.

Then the Archbishop kneeling on his knees, and the king
flat on his face vpon the ground, singeth aloud from the high
Altar this verse, that it would please God to accept of this
service as a reasonable sacrifice: the Quire answering, Wee
beseech thee to heare vs good Lord.

Then the Archbishop standing, turneth vnto the King,
holding the crosse vpon him, being vpon the ground, goeth for-
ward with his prayers, saying Hunc in Regem coronandum
Benedicere digneris, that it would please God to blesse this
new elected King: the Choro. answering, as before.

The Triplicitie

Then the Bishops, the Abbats, and the Chöre, sing the Letany Supra Regem, ouer the king, which all this while lieth flat on his face vpon the ground.

Their King
is annointed.

When the Letany is ended, the Archbysshop sitteth downe, the King befoze him kneeling, the Archbishop annointeth him, with the thumbe of his right hand, he annointeth the king in the palme of his right hand, and from thence vnto his elbow, and betweene his two shoulders, saieng, I annoint thee king with this holy and sacred oile, in the name of the Father, and of the sonne, and of the holy Ghost.

Then the Archbysshop praierh vnto God to blesse this annointed king by him, as he did blesse Iehu & Azachiel, being annointed by the hands of Helias, the one K. of Israel, & the other King of Siria: As Dauid & Saul by the hands of Samuel.

Dalmatical
robe.

After many of these godly Collects and praiers for the inauguration and annointing of kings published, the Archbishop doth againe attire the King with his Dalmatical robe, saieng Take this robe, foymed and framed quadzant foure square, that thou maist knowe, that the foure coastes of all the whole world are subiects to the deuine power of God, and that there is no power nor authoritie but from God.

The words &
ceremonies at
the coronati-
on of the king
of Polonia.

From the high Altar the King is lead into his royall seat, where the Archbishop deliuereth vnto the King (kneeling vpon his knees) a Sword, saieng, Accipe Gladium de super Altare, &c. Take this Sword taken from the Altar, and consecrated by the authority of the Apostles, to reuenge euill, to presse iniquitie, and to destroy the enemies of God. In like sort he setteth the Diadem vpon the Kings head, with like wordes and ceremonies as the Hungarians doo. Then the Archbishop deliuereth the scepter into his right hand, and the Apple into his left hand, & uttereth these wordes, Accipe virgā, &c. Take this scepter, the scepter of equity and vertue, the scepter of thy Kingdome. And so the Apple, the figure and type of the world, with the like wordes as befoze.

At that time the new annointed king dooth offer bread and wine for sacrifice, which being ended, he is lead into the midst

of Triumphes.

vest of the Cathedrall Church into a regall thronne made for that purpose, wherof by the Archbysch. the king is put in possession of his kingdome, saieing these words, Sede & retine locū tibi a Deo delegatum. Sit and keepe that place, geuen vnto thee from God. Then he saieyth, Firmetur manus tua, & exaltetur dextra tua. as before.

After this, the Archbishop standing vpon the right hand of the King, he praieth vnto God to visit this King, as he did visit Moses in the bush, Iosua in his tents, Gedeon in the fields, and Samuel in the Temple. This being thus finished, the King is brought into his Pallace with all the pompe and solemnity that may be.

These are the ceremonies and solemnities at the coronation of any of the kings of Poland.

Of the annointing and coronation of the kinges of Bohemia, and of the ceremonies and solemnities therof.

AT the very day that the Kings of Bohemia should bee annointed and crowned, all the knightes, Barons, and chiefe Nobles of Bohemia, meete at the pallace of the new elected king about fixe of the clock in the morning. From thence with all pompe he is most rotally brought to the Cathedrall Church at Praga.

The Metropolitane of Bohemia, before whom went foure of the principall Peeres of Bohemia, two of the foure caried either of them a loafe of bread of some round bignesse, the one on a golden standing cup, the other on a siluer cup, for that gold and siluer are fit for Sacrifice. The other two caried two golden pots full of white wine. Before the king are caried a rich precious Diadem, the Scepter and the Appyle. The Sword, which was a monument that Vincenslaus left to his Successors, was carped by the Chancelor of Bohemia in a

Vincenslaus the first annointed king of Bohemia, by whom all their reliques and ceremonies were first instituted.

The Triplicite

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The Triphicties

Holoferico, a
kind of preci
ous costly
filke.

Leabberd of red Holoferico. Thus the King was lead out of
the Chappel of S. Vincellaus, being by the Chamberlaine of
Bohemia attyred after the maners and ancient custom of the
Bohemians, to the high Altar, where the Archbyschop of Pra
ga attended and expected the Kings coming.

The solempn
musike and
melody, vsed
at the corona
tion of the K.
of Bohemia.

As soone as he that caried the Diadem before the Kinge
came in sight of the people, the troope of Trompeters sounded
and a number of brazen hornes were with all triumphant
mythlike noise sounded. The Organs also began to play
the tunes began also to sing with a laude. While these in
struments were being, the rich and noble ornaments were brought forth
of Bohemia. Vincellaus Chappell, and laid upon the high Altar: all other
regall Ensignes called Insignia regia symbola, were also
laid upon the Altar, except the two Images of bread and the
pots of wine, which were laid upon a side table.

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The demaids
of the Archb.
to the Nobil
ity of Bohe
mia concer
ning their
new elected
King.

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When this muslicall noise ended, the King was solemnly
lead unto the Altar, and presented by all the Bishoppes of Bo
hemia before the Archbyschop, of whome they require in the
name of the holy Church, their mother, that this new elected
Prince should be King of Bohemia: the remaids the Archbyschop
demanded of the Byschops, whether they thought him fitte
and worthy for so high a dignitie. They all with one voice
affirmed the worthinesse of the man. Then all they knee
ling downe with the Archbyschop and the King, fell to pray
ers. After prayers, the Archbyschop blessed the King three
severall times, wishing unto him a most happy and fortun
ate raigne: to the which the Byschoppes answered, Te roga
mus aucti nos.

From hence the King was lead by the Byschops to his seat
being set in the middell of the Quire, under a canopy of great
marvellous rich state, the byschops came also. Episcopa
li pedo on the one side of the King, with the rest of the Peeres
& Nobles of Bohemia on the other side, & also they that caried
the Diadem, the Scepter, the Sword and the Apple.
From his seat againe the King was brought unto the
high Altar, where the Archbyschop read before the King ex

libro

of Triumphes.

Liberalitie: the customes, Ceremonies, and orders of his
Predecessors.

After he had annointed the new King with his right thumb
with the sacred oile vpon his arme in the maner and forme of
a crosse: Likewise hee annointed him on his breast, and on
both his shoulders.

The annoin-
ting of the k.
of Bohemia.

This being ended, the Noblemen brought to the Archby-
shop the Diadem, the Scepter, the Sword, the Apple and
the Ring: he receiuing the same, doth first sanctifie and hallow
them before he deliuereth them to the king: After, in this or-
der, he doth deliuer the sword into the Kings hand naked: and
after, the Archbyshop taketh the naked Sworde out of the
Kings hand and putteth it in the Scabbard, and girdeth it to
the Kings side. Secondly, he putteth the ring vpon that fin-
ger of the right hand which is called Annularis digitus.

The ceremo-
nies at the
coronation
of the King
of Bohemia.

Thirdly, he deliuereth vnto the left hand the Apple, and the
Scepter into the right hand of the King.

These Ceremonies being once ended, the Archbyshoppe
doth aske the King certaine questions in this manner, as
the Polonians vse at the coronation of their Kings.

Wilt thou maintaine the Faith: Wilt thou defende the
Church, and be a buckler and shield vnto the Ministers there-
of: Wilt thou protect and defend this Kingdome committed
to thy charge: Wilt thou obserue the lawes and customes of
Bohemia.

the charge gi-
uen to the K.
of Bohemia
at his corona-
tion.

To al these the King answereth and saith, I will: & there-
upon taketh his solemn oath. Then is there also a noble man
in the name of the King, that demandeth also of the people,
whether they bee contented to be subiect to this newe elected
King, and whether they confirme the Kingdome vnto him
with al obedience and faith due vnto him to be performed and
receiued.

The oath of
the King.

This being consented vnto by the states and the people,
certaine of the chiefe men come before the King in the name
of all the whole Kingdome, Laying their handes vpon the

The Triplicitie

imperiall Diadem, as the maner is of Bohemia, doe sweare
solempnly with their faith and trueth, in the name of all the
people of Bohemia, to serue the King, & to obey him as their
loueraigne Lord and maister.

This being ended, the Archbishop pronounceth out, & saith,
Thanks be vnto God, and therewith the Trompets, gunnes,
belles, altogether soundeth, with such noise and triumph, vntil
the King be brought againe with all pompe and solempnitie
vnto his pallace.

This is the maner and ceremonies of the annointing and
inauguration of the Kinges of Bohemia at their coronation.

Of the inauguration & an- nointing of the great Duke of Muscouia, with the ceremonies at their coronation.

At the coronation of the great Duke of Muscouia, all
the states of Muscouia, which they cal Cameshi, assem-
ble together at S. Michaell, their chiefe Temple, the
day appointed for the coronation: the Citie is so straw-
ed with flowers and sweet odours, and set forth with boughs
that their triumph is great, feasting according to the custome
of the Muscouites. The great men meete the Duke, or the
Emperour, and bring him into the Temple: who at his com-
ming into the Temple, an old fatherly man meeteth him, ha-
ving on a long garment down to the ground, Bôbycina veste.
This embraced the Emperour most curteously, for he was the
Metropolitane of Muscouia, or the chiefe priest, which they
call Princeps sacrorum, whose authoritie in that countrie is
great.

Muscouian
Ceremonies

In the midst of the Temple, was made a Theatour with
seates to sit on, and with staires to passe to euery place of the
Theatour, being set forth with most sumptuous shewes: The
seat

of Triumphes.

seat of the Emperours was made most roiall, and with great magnificence sitting in Scamno with a rich purple cap on his head beset with gold and p[re]cious stones: a p[re]cious garment wrought with gold and laced close at his breast, called Bombycina vestis, his hands so beset with Jewels, that only the Emperours hands and his head were to be woondred at. A seat or a chaire.

Now, the Emperour beeing in his Pallace, the States and the great men in their seates, the chiefe Priest of the Metropolitane turneth his face, and looketh vpon the Emperour, saying, By most louing Sonne, and great Duke of Muscouia now the Goddess haue placed thee in the highest tower of Fortune, and in the great state of dignitie, not to harme or hurt thy people, but to help and to guide them: not to deuoure them but to relieue them, ministring lawes & iustice to euery man alike, laying befoze thine eies, the noble examples of the best Emperours: thy father brought much calamitie, and wrought manie daungers to this Empire.

Wilt thou defend thy countrie with Iustice, and with Armes, make much of good men and subdue the wicked. If thou doo this, we thy Citizens here will pray vnto the regall Goddess of supernall and infernall power to blesse thee with much felicitie, that in thee we may see our Countrie flourish. The Metropolitans questions to the Emperour.

This being done, the people make great ioy and triumph from the highest to the lowest: and therewithall much money is throwne among the vulgar people.

I could not read of any crown, nor of any other monuments among the Muscouites, for it seemed by the tyranny of the Emperours, that they vse very fewe godly ceremonies.

I should haue set downe, at the comming of the great Duke through the street, the peoples throng was such, that manie were with naked swordes to make way for the Emperour to passe by, who commaunded by all rigour and extremitie to keepe the people off,

H Of

The Triplicitie

Of the inauguration of the great Duke of Hetruria, Cosmus Medices, by pope Pius the first, at Rome, with the ceremonies and solempnities thereunto belonging.

The Pope, prepared to goe to the Chappell of Sixtus, where the Cardinals and the States of the most part of Italy expected his comming, hauing his triple crown and his Pontificall robes on, as is the manner at such solempne inaugurations: Cosmus, Duke of Florence, which was to be made the great Duke of Hetrucia, appareled with his princely attire, caried the Popes traine into the Chappell of Sixtus: The Duke was placed betwene two Priest-Cardinals: for you must vnderstand that there were degrees of Cardinals. The first Degree, were Deacon-Cardinals, the second, were Priest-Cardinals, the third were Bishop-Cardinales. At these Ceremonies, the Duke hath that woonted place, betweene two priest-Cardinals, being appareled, not as the Duke of Florence, but as the great duke of Hetruria.

Three degrees of Cardinals.

How this word Magnus was esteemed.

Belus.
Xerxes.
Alexander.

The great pomp at the Duke of Hetruria his coronation

This worde (Great) was among the Jewes, Chiefe, as the high Priest. Among the Persians, the Grecians and Romans, they vsed it as the greatest title & dignity of name that might be geuen. For among the Assyrians was but one called Belus magnus the great. Among the Chaldeans, but one Nabuchadnezzar the great. Among the Persians, one Xerxes the great: and so in Macedonia one Alexander the great: and in Asia, but one Antiochus the great. In Rome, because their Emperours were great, were thre, as Pompey the great, Constantine the great. So now the great Duke of Hetruria, a fellow to any Emperour being created.

Unto the Pope were brought a Crowne of gold, and a silver Scepter: after the Epistle of the Masse was read, & the great Duke was lead in solempne order between two Dukes from his seat vnto the high Altar, where the Pope after a fewe
prais

of Triumphes.

prayers for the Duke, blessed the Crowne and the Scepter, being receiued by the Cardinall, and then he taketh the Dukes Cap off and putteth the Crown vpon his head, saying: Accipe Coronā. &c. And the Scepter into his hand, saying: Accipe Virgam amoris. This being done, the Duke of Hetruria kisseth the Popes foote, & is brought again between two Cardinals to his seat, and from his seat, within a while, he is lead betweene two Cardinales to the Altar to offer his oblation, which is, a Goulde Chalice with a Couer and a golden Basen: vpon the Chalice was wrought (by curious Art) three pictures of Faith, Hope & Charitie: which three, held the Chalice with their hands, hauing vnder their feet the foure Euangelists: There was added also very curiously on the Chalice, the Armes and Ensignes of the pope, and of the great Duke.

The ceremonies at the coronation of the great Duke of Hetruria.

The seruice being ended, the great Duke was solemnly againe to take his oath, which was in this sort.

I Cosmus Medicus great Duke of Hetruria, doo promise and sweare to the holy Churche of Rome and Sea Apostolique, all wonted obedience, reuerence, and worship, which I by my Legates haue hitherto perfourmed.

The oath of Cos. Medicus D. of Floréce, when he was made Duke of Hetruria.

Also, I promise, and here I vow to bee most studious and carefull of the Catholike religion, and to obey the Popes Holinesse, as Gods Vicar, so helpe me God, and the contentes of this Euangelist.

After this, the Pope bled a few prayers, and so the solemnitie was done.

Of the ancient and strange

ceremonies at the Election of the Prince
of Corinthia.

CORINTHIA, is a Province where the Sclauonians speech is spoken, where maners and customes are most strange, and the like Ceremonies not read of.

P. 2.

When

The Triplicitie

The P. of Ca-
rynthia crea-
red in a Me-
dow, on a
Marble Stone

The Prince
of Carynthia
created in
an old beg-
gars weed.

Questions
demaunded
by a simple
Clowne, of
the States of
Carynthia

A Clowne
strieth the
Prince on the
cheeke.

When any new elected Prince entred into his gouernment, hee is brought into a faire large valley, where was wont to be an ancient citie, where some monumentes are left as reliques, so that time ware out the name of it. In a wyde faire medowe hard by, a Marble Stone is erected, vppon the which stone a Rusticall fellow standeth, which by succession of blood, that place and Office by heritage dooth possesse. There hee hath hard by him a deformed lean Hare and an old lean Dre, and the Rusticall country people in heapes about him.

On the farther side of the medowe is the newe Prince with his Barons and States about him, with great pompe and solempnytie, verie richlie Arrayed, all in Purple, hauinge the Princes Ensignes and his Armes, and twelue Banners, caried solempnly before him, the Prince beinge apparayled verie poore like a simple Countreyman in olde broken Garmentes, his Cappe bare, and his shoes worne: with a Countrey Staffe in his hand, seeming rather more like a Sheaphearde then a Prince: Who, when he cometh nigh to the Clowne that standeth vpon the Stoane, he crieth out in the Sclauonian tongue, and asketh, who is this that is commyng heere so proude? The Barons and the States, aunswere and say: hee is Prince of the Countrie: then the Countrey man from the Marble Stone demaundes againe.

Is this man a right and iust Iudge? Dooth hee seeke the benefite and wealth of this Countrie? Is hee of honest and vertuous condition? Is he a sound Christian in religion? Will he defend the true faith? And is he woorthy of this honour?

To whome all the States and Barons answere, he is, and shall be. Again he saith, I aske you by what lawe and right should I bee remooued from this seat. The Countie of Goritia answereth and saith: For money this place is bought: then this Dre and this Hare shalbe thine, and all the Garmentes which last the Prince did put off, and thy house shalbe free without anie Tribute. Then, the Countreyman disce-
beth, and meeteth the Prince, and strieth him a litle on the
cheeke

of Triumphes.

cheek, saying: I command thee to be a good iust Prince: then he taketh his Hare and his Ore, and giveth the place to the Prince, who straight standeth vpon the Marble Stone, taking a naked Swoord into his hand: First, he doeth flourish it one waye, then he doth flourish it another waye, promising therby equal Justice to the people: there they bring water in a countrey mans Cappe, to drinke, to signifie vnto the Prince, that he should abstaine from Wine. After these Ceremonies, the Prince cometh downe from the Marble Stone, and is brought to the Temple, called, our Ladies Chappel, whiche was (as some do write) the Seate (sometime) of a Bysshop: then, from thence, after some Sacrifice which was to bee vsed, all things done and perfourmed, the Prince putteth off the Rusticall Garmentes that he put on before to perfourme the custome and ceremonies of the Countrey, and weareth his Princelie wonted Attire, and after he had feasted with his Barons and his Nobilitye, he retourned to the Medowe againe, where the Marble Stone was, and sitteth there on his Tribunall Seat to heare causes pleaded, and to giue Iudgement accordyng to Justice: this is the manner and strange custome of the election of any Prince in Carynthia.

The Prince drinketh water out of a Countrey mans cap,

The Prince sitteth in iudgment on a Stone in a meadow, to heare causes pleaded.

So strange were the customs and maners in old time, as well at the election and coronation of Princes, as also in their ceremonies and Scepters.

The strange Scepters vsed by kings and Princes in times past;

For the first kings of the world vsed for their Scepters, long gilted Speares.

The old kings of Rome vsed a crooked staffe, called Lituus, Tarquinius Priscus the first king of Rome, had his Scepter of Iuorie.

The Kings of India had their Scepters of Eban.

The Libdians caried before their Kings great Axes.

The kings of Scicily vsed a silver staffe for their Scepter.

The Babylonians vsed diuers kindes of Scepters, with sundrie figures, as of Lions, Eagles, &c.

The Triplicite

The great pomp & Solem- nytie at the Inauguration of the Pope of Rome.

The order &
maner of the
inauguration
of Pope
Gregory the
teenth.

Kings Em-
bassadors ca-
rieth the pope
to his coro-
nation.

TH E Pope of Rome at his Inauguration excelled all other princes in solemnitie and pompe, for after that the Pope is new elected by the whole Colledge of Cardinals, he commeth from his Pallace of S. Angelo, with great glory, toward S. Peters Church: first the Officers, as Stewards, Comptrollers, Tresurers and chiefe rulers, apparelled all in red long gownes. Secondly the knights of Rome. Thirde, the Barons, Counties, and Marqueses: Then the Abbats: Then followed the Bishops: after the bishops, the Archbishops in their long Pontificall garmentes, with rich and sumptuous white siluer Myters beset with stones. After, followed three degrees of Cardinals: Deacon-Cardinals, Priest-Cardinals, and Bishop-Cardinals. The Pope with passing pompe is caried aboue the ground vpon mens shoulders in Cella gestatoria, with his triple Crowne on his head, full of precious stones, and with a most sumptuous and precious robe, wrought ouer very artificially with golde, and set with diuers stones, and so caried to Saint Peters Church vpon Kings Embassadors shoulders.

After some praiers and sacrifice done, he is hoisted againe vpon mens backes, and caried from Saint Peters into Saint Andrewes Chappel, where, after many rites and ceremonies there finished, which was there provided for his inauguration, he is taken vp againe into his golden chairc from Saint Andrewes Chappel, where Andrew the Apostles head is presented: thence hee is caried to the Chappell of S. Peter and S. Paule: thence caried from place to place by the Legats and Ambassadors of all the Kings of Christendome, then being in Rome, representing the States of Kings and Emperors,

Oh, Superbum Animal: for betweene golden and siluer Crosses, the Myters of Bishoppes, and Cardinalles hats, shining

of Triumphes.

shining as starres, with diuers kindes of precious stones, with Jewels: the Popes triumpant cariage vnder such a regall Canapie, with his triple Crowne, his rich and Pontificall garments, blessing the people, passed farre the pompe of great Xerxes in his voyage into Greece: or the Triumphs of great Pompey ouer all Affrica and Asia at Rome: Hos iudos et iocos dices, prout rabies Papæ: with such peales of Clines, ringing of Belles, sounding Trumpets: with such clamours and noise of other brazzen Instruments, that it farre surmounted the besieging of Carthage, or the assaulting of Munantia. In the like triumph and pompe hee is againe caried into his Pallace of S. Angelo, blessing the people from place to place and in euery place as he is caried: the people againe crying out, wishing him the felicitie of Augustus, and the loue of Traian, vsing seuerall solempne ceremonies, with the greatest pompe innented.

The Popes dinner, & his banquets after dinner.

His dinner that day exceeded Cæsar, who in his triumph ouer Affrica, prepared 22000 tables most royally furnished: and his banquets after dinner far excelled the banquets of L. Lucullus, or Marcus Antonius. His myrrh and musicke passed the feast Hyacinthia.

Of the most happy, ioyfull and triumphant day of her Maiesties coronation, vpon the 15. of Ianuary.

I need not particularly set down the solemnitie of that day, neither can I (if I would) declare the ioyes and triumphs of that day: for, whereas her Maiesties predecessors studied how one might excell another with royalty, pompe and solemnity of ceremonies: as Richard the second, and after him, Henry the fourth, at whose coronation, Iohn, king of Castels and Legions, then being Duke of Lancaster, Earle of Leicester and Lincolne: who as Duke of Lancaster chalenged to

Richard the 2.

The Triplicitie

Steward.

beare the chiefe Sword before the King: called Cortana: as Earle of Lincolne, hee challenged to be Carner at the Kings table, and as Earle of Leicester, he challenged to be L. high Steward of England.

Constable.

Thomas de Woodstocke the Kings Uncle was admitted to be Constable of England.

Chamberlain

Robert Earle of Oxford was admitted to the office of a Chamberlaine.

Thomas Beauchamp Earle of Warwicke was admitted to beare the third Sword, for there were three Swordes assigned to be borne before the King at his coronation, but I find but two Swordes in Modius Pandectes, Ensis politicus & Ensis Ecclesiasticus.

Upon the day of the Kings coronation, the L. Maior and the Citizens of London (by the Recorder) made petition to the King, that the Maior might serue the King at his dinner in the hall at his coronation.

The order & maner of the coronation of the kings of England.

The Barons of the five Ports were admitted to the Office to beare ouer the Kings head a Canapie of cloath of gold, vpon foure Speares couered with beaten Silver in most solempne order & great solempnitie from the Tower, through the Citie of London, with such magnificent pompe and triumphes, as were (full) equall to the Emperours of Rome or the kinges of Fraunce. And in these two thinges, passed Fraunce, Rome, Persea, or any other Kingdom of the world.

The first, the noble and general chalenge of Monomachia in Combat with any Knight of the world, by the Kinges Champion Sir Iohn Dymmocke Knight, vppon the day of coronation, armed and mounted on hoxl backe, readie to perfoyme the chalenge in the behalfe of the King.

In the second ceremony they excelled, for that at the coronation of Henry the fourth, nine seuerall Conduites ran for two daies of Claret wine and white wine, in nine seueral places of the citie of London as plentie as water to all passers by.

But the most happie, ioyfull, and triumphant day of her
Ma-

of Triumphes.

Maesties Coronation, not onely excelled all her predecessors, the Kings of England, but all other foraine Kinges, as farre as heauen surmounteth the earth, or as the glorie of God ex-celleth the pompe of man, so far her Maestie passeth other Kings in vertue, religion, goodnesse, iustice, truth and peace it self, which she brought with her vpon the day of her Highnes coronation to England: which, since her coronation, shee planted in England, that England may say, *Hæc est dies quam fecit Dominus exultemus & lætemur in ea.*

The triumph whereof is such, that Angelles doo triumph in Heauen, and good goodly men clap their hands on earth, and say, *A Domino factum est istud.*

And though the Kinges of England receiued the Chri-
stian faith before any other in the world, euen from Lucius The faith re-
time, An. Dom. 177. before Clodouæus the first Christe- ceiued into
stened King of France 300. yeares. Before Marcus Iulius England be-
Philippus, the first Christened Emperoz of Rome 76. yeares. fore any o-
and before Palladius was sent from Rome to Scotland by ther kingdō.
Celestinus, then Bpshp of Rome: and before Patricius was
by the same Celestinus sent to Ireland, 197. yeares, and be-
fore Suintilla, who brought Hispaine to a Monarchie a-
gaine, for Hispaine was subiect vnder the Saracens 800.
yeares. Before that, vnder the Gothes, the Vandals and the
Romanes, that they vsed to make their Computation, per
æra Augusti, vntil Iohn the first, 1372. who then comman-
ded Anno Dom. to be vsed.

The Longobards, the Gothes, the Vando's and the Huns The Christe-
by reason of their warres between themselves were made ned kings of
Prouinces vnder the Romans, and so continued vntil the Em- the Gothes,
pire decayed. After they had reuolted, they elected Kinges to Longobards,
gouerue them, whose names are these vnderwritten. Vandals, and
Hunnes.

Agelmundus the first K. of the Longobards. 394.

Alaricus the first King of the Gothes, after the reuolting
from the Romans 404. yeares.

Gundericus the first K. of the Vandals, 413.

Atrila the first K. of the Hunnes. 430.

The Triplicitie

Now after these Kingdomes 600 years, began the Kingdome of Polonia, where the first crowned christened King was Miezlaus. An. Dom. 963.

In Hungaria the first crowned King was beatus Stephanus. 1003.

In Bohemia, the first crowned K. was Vratislaus. 1080.

Lucius the Britā, the first K. christened in the world,

Four christiā Kings onelic annoited.

So in antiquity of Christianitie, the kings of England are most ancient, and so laid downe before Rome, France, Spain, Scotland, Ireland, Poland, Hungary, Bohemia, and the rest: For it is allowed of all, and written of Functus and others, that Iosephus of Aramathia, who buried the body of our Lord and Saviour, came to Britaine twelue yeares after the death of Christ, and conuerted many vnto the faith. But let it be from King Lucius time, the first christened King of the world. 177. For Calsianus saith, there were but foure annoited christian Kings: the Kings of Hierusalem, the kings of England, the Kings of France, and the kings of Scicily.

The funerall pompe of the Romane Emperours.

lalemos.

Statues and images of the dead.

The pomp and solempne state of the Funerals of the Roman Emperours were such, as being set forth, the solempnity of the dead Emperour were such, as the Senators, Dictators, Consuls, and chiefe Magistrates of Rome, being in their appointed funerall garments, attending to carrie the coffin: with one before the Hearse plaieng vpon a Shalme or a Fluite with a mournfull funerall Song, called Nenia, which in like maner, the Grecians vsed at the funeral of their Kings, the songs which they called lalemos.

Then the Patricians and Senators caried before the dead Emperour, his Statues and Images: and after that, the statues and Images of his predecessors, to set forth the dignitie of his stocke, as Ca. Caesar did at the funerall of his Aunt, mother vnto Marius, whose Statues Caesar caused to be

of Triumphes.

be caried before the Coffyn, with all the Sarcinants carient
their Armes and rods, with all the Ensignes, Crownes, rich
spoiles and Trophées which Marius had gotten in his victo-
ries.

In like manner Tiberius Cæsar the third Emperour of
Rome, caused at the funerall of his Father Drusus, that the
statue of Aeneas, and all the statues of the Kings of Alba, vn-
till Romulus time, the 17. after Aeneas: and the Statue of
Romulus, and of the whole familie of Gens Iulia, from Ro-
mulus time to Iulius Cæsar, lineally.

the pompe of
Drusus func-
rall.

The like pompe was before Silla and others by the Patri-
cians and Senators. Yet Marcus Aemilius Lepidus, Pom-
ponius Atticus, with some others, commaunded that they
should not be brought into the Fielde of Mars with any so-
lemnitie of Iupiters coate, of triumphant garments, Pur-
ple robes, and such other pompe: But, specially if any died
in the field, the rare sight of the solemnitie excelled: The Ge-
nerall, and chiefe Captaines, & euerie Officer with his band,
trailing their Pikes after thē on the ground, with the points
of their Swords downward: their Ensigns foulded together:
their Voyces sheearde and clipt, their dumb Musick, with all
the rufull sightes that might be inuented. &c.

The maner of the funerall

Pompe of the Grecians.

In other partes of Greece, they vsed more solemn mourn-
ful ceremonies, at the funerall of their kings and Princes:
they tooke down their Bulwarkes & Fortresses of warres,
they vntile their Temples, they subuer: their Altars, they
reiect and depose their Idoles, they put out their fire, and the
men haue both their heads & beards, and they clip their hoyses
and left nothyn g vndone that seemed mournful: Then all the
priests, Maistrats, yong Gentlemen & childzen, caried Tro-
phées and Monumentes of the dead kinge, with his Ensignes

the rusul fu-
nerals of th
Macedonians
& Grecians.

The Triplicities

And Armes crowned with Garlands, according to the custome of Greece. The Noble women caried diuers great Cuppes or Bowles: some, full of wine, others full of milk, & some full of blood, all in white Garments: others caried honey & cakes, which should be sprinkled, & cast vpon the funeral fire: at what time they sang Hymnes, Odes and songs, called Iakemos, in the praise of the dead Prince: and lastly, when the King is solemnly thus burned, the Princes and great men of his blood should carie his ashes in golden pots, crowned ouer with all kind of sweet flowers, which should be as a memorie or Trophie of the dead King.

The Grecians had also these customs at the funeral of their deare friends, as Parents, Brethren, Sisters: both the men and women should haue their long haire, and offer it vpon the hearse of the dead: So Achilles solemnized the funerall of his deare friend Patroclus cutting the fore lockes of his haire, to set it among many other of Patroclus friends vpon his hearse or tombe.

Euripides funerall was of Archelaus King of Macedonia so honored, that he lamented Euripides death with mourning apparell, and with a shauen head and beard, according to the vse and custome of the Macedonians.

Of the funerall pompe of the Egyptians,

The Kings of Egypt were most sumptuously reuered in this order: Their bodies were opened, and were in such sort vsed, as the Egyptians vse, with Myrre, Aloes, honey, salt, ware, and many other sweet odours, being sealed up and annointed with all precious oyles, and so they reuered the bodies of their kinges in high buildinges made for the purpose, far from the ground, as in their Pyramides & Labirinth, before spoke. The funeral was so lamented, that all Egypt mourned in this sort: the men would clap dung and dyt vpon their heads

to pompe of the pompe of Iakemos.

Patroclus lamented by Achilles

Euripides death lamented by King Archelaus.

The funerall in pompe of the de. of Egypt.

of Triumphes.

heads, beat their bodies, strike their breasts, knocking their heades to euery poste, howling and crying for their king: their women bare breasted, besmeared with al kind of filth, running vp and downe in furious maner, fasting & mourning 72. daies from wine or any other meat, sauing bread and the water of Nilus.

Of the funerall pompe of the Thracians.

The Thracians Funerall is full of myzth and melody, for when they bring their friendes to the graue, they vse to sing Thracian Songes, with all sweet musicke, onely this ceremony they reserued: when any man of great calling dieth, his wife must bee brought the same day to the graue of her hus band in her richest ornamēt and best apparell, accompanied with her parents and next in blood with great solempnitie, which after sacrifice done vpon the graue of her hus band, shee must make sacrifice of her selfe: The Priest must bring her to the Altar, where she is sacrificed with a baile ouer her face, and after oblations and prayers done, she is slain vpon her husbands graue for sacrifice.

The pomp of
the Thracians
Funeral.

Thus haue I laid downe the Natiuities, Inaugurations, Coronations and anointing of Emperors, Kings and Princes, aswell Paganes as Christians.

FINIS.